THE LITERARY DIGEST

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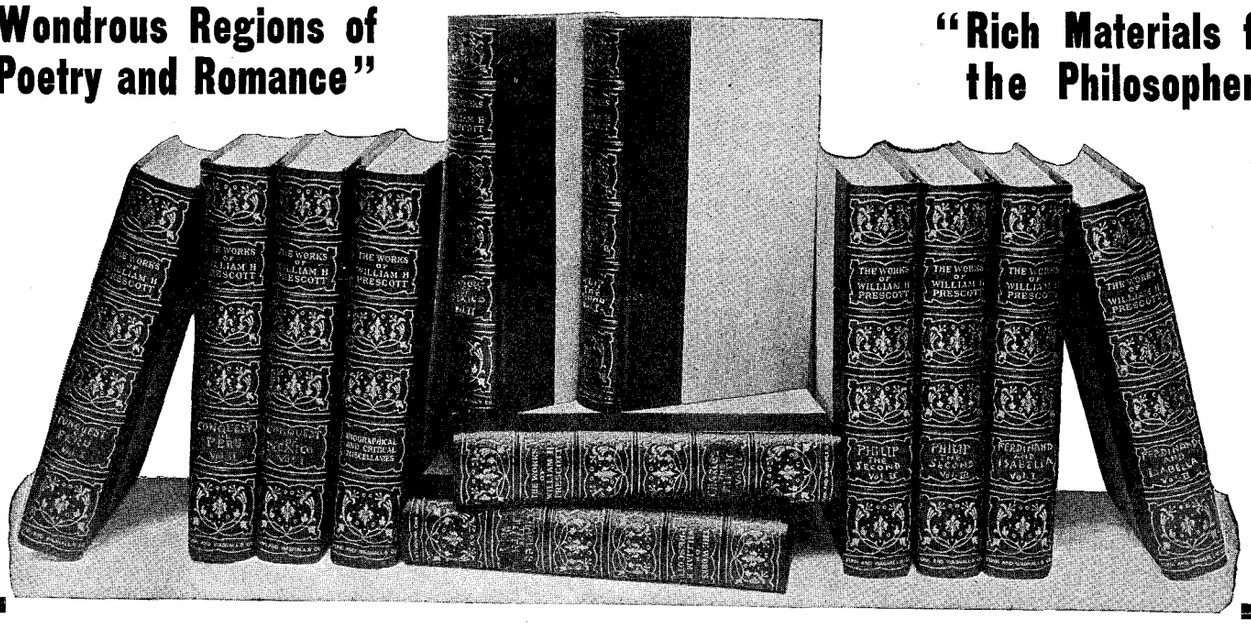

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The Literary Digest

VOL. XXX., NO. 16 NEW YORK, APRIL 22, 1905 WHOLE NUMBER, 783

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TOPICS OF THE DAY.

THE SOUTH AND THE PRESIDENT.

THE rousing welcome the President received in Texas prompts some of the Southern papers to remark upon the tremendous popularity he enjoys in the only section of the Union that went Democratic last fall. Mr. Roosevelt's renewed pledge not to accept another term, his reiterated declaration that he is "half Southerner," his eulogies of those who wore the gray, and his voluble appreciation of every locality visited are taken as confirmations of the idea that he is trying to make this four years an "era of good feeling," and to win over his opponents of last November. It appears from the Southern journals that he is having some success. "Apparently the Crum and Booker Washington incidents are forgotten," says the Savannah *News* (Dem.); "either the people have been captured by the President's announcement that he intends to give the South a square deal on every question, including the race question, or else it has a genuine admiration for him because of his way of doing things." As for the Texans, the Houston *Post* (Dem.) declares that they "believe in the President more than they ever believed in him before." To quote:

"Texans believe in the President more than they ever believed in him before, not because he came to see us, but because he has recently become imbued with that spirit of democracy which resists oppression; because he has indicated that he intends to exalt the power of the people by bringing within the scope of public control those agencies which have long exploited the public; because he has indicated that he will promote a revision of the tariff with a view to an elimination of its numerous iniquities, and because we have been led to believe that he will not be a party to the perpetration of any injustice upon the Southern States.

"It is impossible to expect a great democracy like the people of Texas to share the President's views on many questions of public policy, but our regard for him will increase in the ratio that he crushes the enemies of our legitimate progress, and every success he may achieve in this direction will evoke our applause, admiration, and gratitude."

The Atlanta *Constitution* feels encouraged to believe that the President is regarding the South with less sectional prejudice and partizan passion, and it looks for a more definite statement of his policy in his coming speech in Atlanta. It says:

"It may not be too much to hope that Mr. Roosevelt has by this time been able to see some of his mistakes on one or more phases of 'the Southern question,' as our Northern friends call it. His New York speech indicated that he has seen a great white light on the 'race problem' and at last recognizes Southern qualifications to his 'door of hope' hypothesis. His attitude toward the South in the Civil War seems considerably mollified to-day as contrasted with his Arlington speech of a few years ago, and there are indications, through recent executive appointments and otherwise, that the President's judgment is becoming more mature and judicial as he is broadened by his great office. The South, believing it is right and believing that the President is open to conviction of the right, naturally feels encouraged over the bright prospect of a 'square deal' at the hands of the federal administration for the next four years.

"The present vacation trip of President Roosevelt is confirming the prevalent belief that he means to make a manly, honest examination of questions that are local in their application to the Southern States and deal with them in the same spirit, indifferent to sectional prejudices and partizan passions. His speeches en route are distinctly in line with the promise of his New York address and conversations had at the White House with representative Southerners.

"It is understood that President Roosevelt has reserved for Atlanta the honor of being the city in which he will definitely outline his entire 'Southern policy.' The date of his intended visit to the metropolis of the Southeast is as yet undetermined, but it is expected to be during the present year. Close friends of the President predict that he will make the greatest speech of his political life in Atlanta, and that after it is made he and the South will have a better understanding."

Other Southern papers warn the President, however, that he must not mistake Southern hospitality for an indorsement of his imperialistic and "big stick" policies. The New Orleans *Picayune* (Dem.) thinks that President Roosevelt's "manner of treating the populace, when he goes out seeking popularity, sweeps the people off their feet, and they hail him as one of themselves without giving the least consideration to his acts or real characteristics as a public official; all this, however, does not prevent President Roosevelt from being carried away by his impulses, prejudices, or passions without a moment's warning, and thereby precipitating the country into serious complications and trouble." And the Houston *Chronicle* (Dem.) says, similarly:

"The enthusiasm with which the President has been greeted on his Texas tour is such as was to be expected from the hospitality of this State and section. Proper homage is paid to his great office, and in the case of many thousands sincere admiration is felt and expressed for the man. It is believed that Mr. Roosevelt, to use his own popular phrase, means to be the 'square deal' President. His abandonment of the traditional hostility of his section and his party to the South calls for unstinted praise. Because of his present attitude in this regard, because of his especial, sincere, kindly feeling for Texas, and because he is our guest, not one word will be said concerning his policies that are no longer pursued. Let the dead past bury its dead.

"But Mr. Roosevelt has just begun a term of four years in the Presidency. He is the head of this nation at a time of transition, for every wise observer of public affairs is aware that present conditions can not continue and great changes are at hand.

"Alarming as has been the imperialism of our island-devouring

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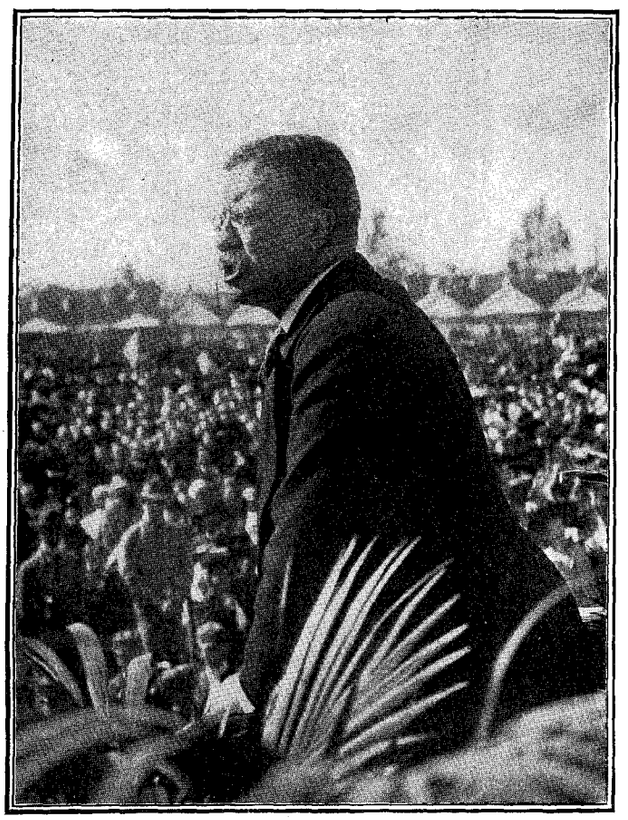

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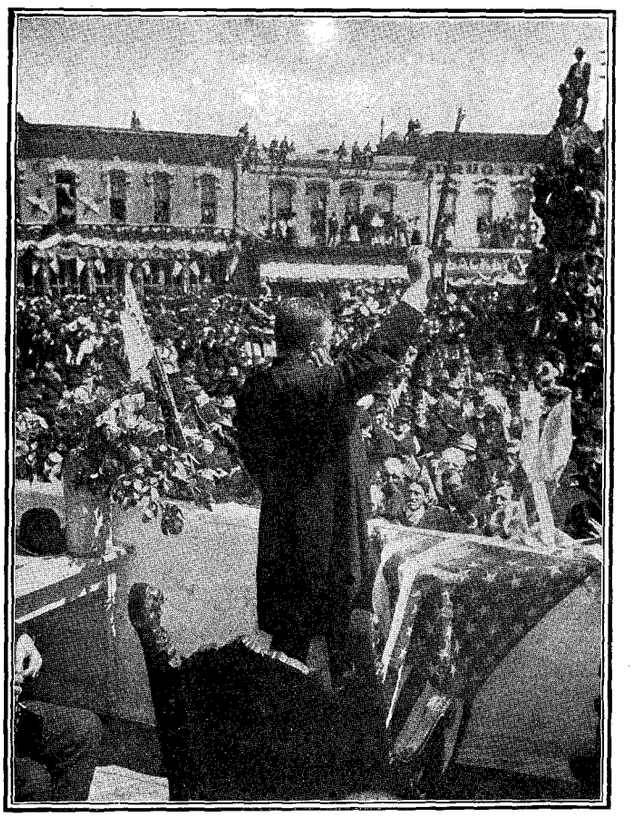
ADDRESSING 15,000 PEOPLE AT WACO.

"The thing that really makes me proud of Texas is the men and women. That is what counts. I like your men and I like your women even more, and I want to congratulate you on the children, both on the quality and quantity."



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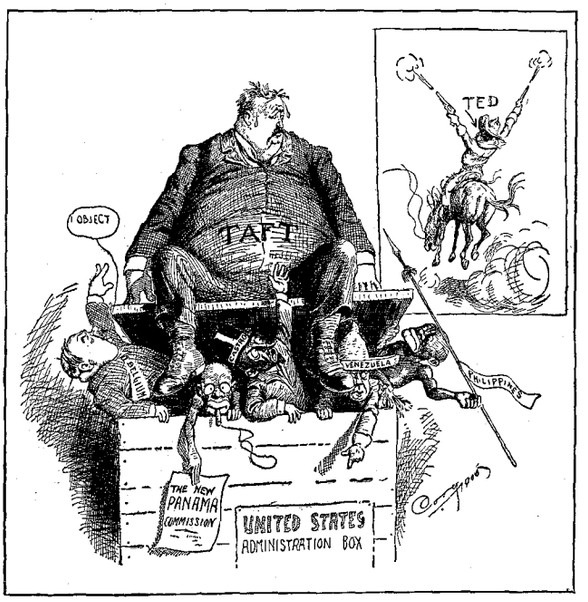
GREETING 30,000 PEOPLE AT FORT WORTH.

"After all, I have come to the conclusion, traveling through this great land of ours, from the Atlantic to the Pacific and over Maine, Washington and Montana and Texas, that the chief thing we need is to have Americans know one another. I am willing to bet on the result, if you will just get them together."

PRESIDENTIAL ORATORY IN TEXAS.

foreign policy, with the flag of freedom floating over subject peoples and the 'big stick' waved over the heads of other peoples who have a not unreasonable fear that it may be proposed to make their countries our colonies, the main danger we have to face is not in our foreign but in our domestic affairs. The problem of our time is the problem of industrial freedom. How long must we stagger under the tariff burden? How long will the trusts be allowed to take tribute of us? Mr. Roosevelt invites criticism as he proposes himself as a physician with a panacea. He deals with the evils that beset us, and it is the duty of every patriotic citizen to consider his record and his remedy, for upon the quality of the former and the effectiveness of the latter his party, now the dominant party in our Government, depends for its continuance in power. . . . . .

"Patriotic Americans all over the country are asking these questions, and as Brutus did, they 'pause for a reply,' and they are likely



THE UNEASY LID.
—Cory in the New York *World*.

FLAG OF TRUCE
WE ARE ENTITLED TO LIFE LIBERTY AND THE PURSUIT OF HAPPINESS
WILD CATS
MR. PRESIDENT, LET US REFER THIS MATTER TO THE HAGUE TRIBUNAL OF ARBITRATION

"THE CALL OF THE WILD."
—Maybell in the Brooklyn *Eagle*.

OTHER SIDE OF THE VACATION.

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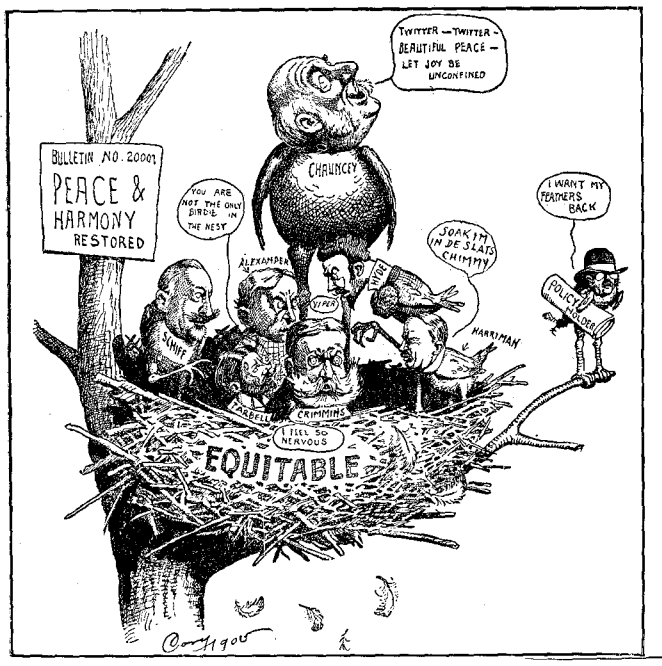

"Birds in their little nests agree,
And 'tis a shameful sight
When children of one family
Fall out, and chide, and fight."
—ISAAC WATTS.
—Cory in the New York *World*.

to take it out in pausing until campaign time comes again, when we shall see what we shall see."

One Southern paper notes that "the Indian Territory towns were holding municipal elections as President Roosevelt passed through, and they all went solidly Democratic."

NEWSPAPER OPINION OF THE EQUITABLE UPHEAVAL.

THE newspapers all over the country are beginning to take up the Equitable quarrel (which has been treated at length in our issues of February 25, March 25, and April 15), and are demanding a public investigation of the society's affairs. It would be a great mistake, the Columbia (S. C.) *State* declares, to "imagine that the people who carry insurance will be satisfied with the announcement that Mr. Alexander and Mr. Hyde are reconciled," for "nothing but the fullest and freest investigation of the business methods of the company will restore the perfect confidence and trust of the public." For this reason it would not be sorry to see Senator Depew's efforts at conciliation fail. The Atlanta *Constitution* believes that "the unfettered personal license" enjoyed by the insurance magnates in handling the funds of the great companies "constitutes to-day an insidious menace that requires federal attention." "The most sinister phase of the peril," it adds, "is that the bulk of its possible victims is to be found among the helpless and innocent widows and orphans of the millions of the policyholders of the present." The Nashville *American* thinks that every State in which the Equitable does business should begin an investigation, and the press despatches say that several are contemplating such action. The Memphis *Commercial Appeal* credits the New York *World's* theory that E. H. Harriman is trying to gain control of the Equitable through young Mr. Hyde, with the idea of amalgamating the New York Life, the Mutual, the Prudential, and the Equitable into a huge insurance trust which will give the Standard Oil group "control of pretty nearly all the available money in the country." The Detroit *Free Press*, however, thinks that the New York, Mutual, and Equitable companies "now form a trust, and the competition in the insurance field is maintained for the exact purpose of concealing their relations; and that competition may be sincere and actual as to life insurance, but once the money of the policy-holder is secured, there is a complete harmony as to its disposal."

"IF THEY ONLY KNEW HOW HARD IT IS TO GET RID OF IT, ANDY!"
—Leipziger in the Detroit *News*.

The New York *Financier* urges the policy-holders to take a hand in the fight. It says:

"If the policy-holders of the Equitable Assurance Society have sufficient spirit to insist on their rights, now that the opportunity is available, the outcome will be a victory for life-insurance policy-holders and their interests the country over. But a weak-kneed compromise should not be tolerated for a moment. The time has come when the sordid spirit which seeks to gain private and selfish advantages to the detriment of the savings of the great bulk of the insured must be crushed out of existence. Up to this time the public has been treated to an exhibition of mudslinging and vulgar personal accusations. From now on the policy-holders should step in to protect their property, even if this necessitates the retirement of the entire force of common scolds who are bringing their company into disrepute."

The New York *Sun*, which has had a sharp stick out for Messrs. Hyde and Harriman ever since the fracas began, says:

"No more flagrant instance, to our mind, of gross, persistent, and systematized dishonesty has ever come to light than that of the Equitable corporation. Just enough has been revealed to disclose an interminable vista of corruption and peculation in the administration of the most sacred fiduciary

THE EQUITABLE'S WASH DAY.
—McDougall in the Philadelphia *North American*.

HONESTY IS THE BEST POLICY.

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institution that we know in our social scheme of life. And what is the result? The trustees and directors, in a panic at the disclosure, resolve to shut it out from public scrutiny, to heap detergents and disinfectants over it, to whitewash the casement of the cesspool, and to enshroud the whole unspeakable thing in a fictitious oblivion. They have undertaken the impossible.

"It is impossible that public opinion, which is stronger than boards of directors, stronger than the legislature, stronger than the Governor of the State, stronger than all the subservient tools of a polluted and debauched political hierarchy at Albany and elsewhere —it is impossible, we say, that public opinion will tolerate a Harriman in the control of such a public institution as the Equitable Life!

"We admit that this man controls the legislature, as he boasts that he does. We admit that he is a powerful and most baleful figure in the depraved politics of our unhappy State, and that the fountains of justice and the law are poisoned by him at their source. We admit that there is no recourse for the victims; that the law has been so contaminated and perverted that it is made, in provision for this very contingency, to deny all relief. But we do not admit that the evil and repulsive influences which now have the policy-holders of the Equitable and the public welfare beneath their heels can escape that retribution which it is in the power of public opinion to invoke."

Diaz on the Monroe Doctrine.—It may not be surprising to learn that President Diaz confesses to a partiality for the Monroe Doctrine, when it is remembered that if it had not been for that dogma a descendant of Maximilian might be on the throne of Mexico to-day. "The Mexican Government," he declares (in *Collier's*), "can not but declare its partiality for a doctrine which condemns as criminal any attack on the part of the monarchies of Europe against the republics of America, against the independent nations of this hemisphere, now all subject to a popular form of government." He thinks, however, that our sister republics of this hemisphere should not leave the United States to defend the doctrine alone—they should all unite and make it "the Doctrine of America." He says:

"But it is not our opinion that to the United States alone, in spite of the immensity of its resources, belongs the obligation of assisting the other republics of this hemisphere against the attacks of Europe or Asia, if such attacks are still to be considered possible; but for the attainment of the end to which we all aspire, each one of the republics ought, by means of a declaration like that of President Monroe, to proclaim that every attack on the part of a foreign Power, with the view of curtailing the territory or the independence or of altering the institutions of any one of the Republics of America, would be considered by the nation making such a declaration as an attack upon itself, provided that the nation directly attacked or threatened in such manner bespoke the aid of the other nations opportunely. In this manner the doctrine now called by the name of Monroe would become the Doctrine of America in the fullest sense of the word, and, altho originating in the United States, would belong to the International Law of the American Continents. As to the means to reduce this idea to practise, this is not the place or occasion to discuss them."

NEARLY FOUR THOUSAND DESERTIONS FROM THE NAVY.

THE problem of securing men to man the large number of new war-ships has confronted the naval authorities for some time, but just now the newspapers are discussing the problem of retaining the men now in the navy. A statement issued by the Bureau of Navigation shows that 3,210 men, or 10.7 per cent. of the enlisted force, deserted during the past year. Of the trained fighting force of the navy—the seaman branch—the desertions were 7.97 per cent., and of the engine-room force—principally coal-passers—the desertions were 17.10 per cent. The total percentage of desertions, says the bureau, was greatly increased by the number of desertions in the messmen's branch—stewards, cooks, and attendants for officers' messes. Of this force the desertions were 23.17 per cent. A man does not have to be a citizen to enlist in the messmen's branch, and the bureau declares that the large number of desertions is due to the number of foreigners in that branch of the service. A few days after this report was made public, it was reported from Pensacola, Fla., that six hundred sailors belonging to Admiral Evans's North Atlantic fleet had deserted.

"The small pay and rigid discipline of the war-ship is not attractive to Americans, particularly in a time of peace and general prosperity," says the Boston *Herald*; and the New York *Evening Post* remarks that "there is something radically wrong either with the official treatment of our men or with the men themselves. The native American seems to resent being 'cabined, cribbed, confined' by superior authority as inconsistent with American democratic ideals, and 'first-class fightin' man' that he is, does not care to serve long in time of peace. Our jingoes must reckon with this

NO SUBSTITUTE.
—Maybell in the Brooklyn *Eagle*.

IT IS.
Count Cassini says that "Russia's position in the Far East must be recognized."
—Davenport in the New York *Evening Mail*.

SEATS OF THE MIGHTY.

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temper in their plans for a navy with 80,000 or 90,000 enlisted men." The New Orleans *Picayune* comments:

"That the number of desertions from the messmen branch of the service is large is not to be wondered at. The average American is restive under discipline, even under the most favorable circumstances. It is, therefore, not astonishing that he should detest menial service on board ship. Messmen are nothing more nor less than the servants of the ship, and their duties are menial. While they are amenable to the same discipline as other enlisted men, they have none of the distractions and diversions of those in the militant branches of the service. To a very considerable extent Japanese are enlisted for mess attendants, but as they can not always be had, the places must be filled from other sources. . . . . .

"While the percentage of desertions may be cut down in course of time, it is likely always to remain fairly large, unless the temperament of the average young American undergoes a change or the opportunities for earning good wages in civil life become less abundant. The only remedy that it now seems possible to apply is to pursue deserters more relentlessly and to punish them severely when caught. The public should be educated to look upon desertion as a crime, which it really is, and the fact that a man has deserted should cause his friends to shun him as unworthy of their respect and confidence."

TOM WATSON CLAIMS CHICAGO.

TOM WATSON, the Populist candidate for the Presidency last fall, claims the Chicago election as a victory for Populism. Mayor Dunne was elected, he avers (in the May issue of *Tom Watson's Magazine*, New York), because of "the principle which he represented," and that was a Populist principle. Mr. Watson says:

"The National Democratic party has never declared itself in favor of public ownership. The National Republican party has never done so. *The People's Party is the only National organization which has proclaimed and battled for the principle which was involved in the Chicago election.*

"So far back as 1890 the People's party of the State of Georgia, and of other States, grew tired of the deceptive compromise called *Public Control;* threw it aside as a failure; boldly advanced to the more radical ground of *Public Ownership*, and formed its line of battle. In spite of abuse, ridicule, and defeat, our party has never faltered in its steady advocacy of the principle which at that time met the aggressive opposition of both the Democratic and Republican parties. *In the campaigns made by Mr. Bryan he stood for no such principle as this.* In the campaign led by Belmont and Parker and Gorman in 1904 *the Democratic party stood for no such principle as this;* nor has the Republican party ever dared to proclaim itself in favor of such robust radicalism. Therefore, it is folly to say that the victory won in the Chicago election is a Democratic victory. It is misleading to say that this election illustrates the fact that 'the Democratic party always wins when it is Democratic.'

"The principle of public ownership has never been a part of the political stock in trade of the Democratic party. Therefore the principle of public ownership of public utilities can not be classed as Democratic, if we use the term in the partizan sense which attaches to it. *The principle of public ownership is Populistic*, and it is merely rendering to the pioneers of that movement simple justice when we say that the Chicago election, which wiped out party lines and gave to the people and to the principle a magnificent victory, *should redound to the credit of those much-abused and misrepresented men who thirteen years ago unfurled that particular flag and began to fight beneath it.*"

Mr. Watson tells in the following paragraph how to cut the legal snarl that is delaying "immediate" municipal ownership:

"Why shouldn't the lesson of the Chicago election be taken to heart by every great city and every small town in this Republic? If the people of Chicago can turn the rascals out, the people of New York can turn the rascals out, the people of Philadelphia can turn the rascals out. Talk about vested rights and charters which grant monopolies! Nobody wants to confiscate property or violate contracts, no matter how ill-judged those contracts may have been. But we say this: Just as private property was assessed and taken under the principle of eminent domain, in order that corporations should construct their railways, their telegraph lines, their telephone lines, so the same principle of eminent domain can be applied to return to the people what was taken away from the people. Assess these properties at a fair valuation, pay honestly and fully what they are worth, then take them over for the public to be operated for the benefit of the public. The law of eminent domain can be applied to all sorts of property, real and personal, the tangible thing called an acre of ground and the intangible thing called a charter."

NEWFOUNDLAND STRIKES BACK.

CONSIDERABLE regret was expressed last winter when the Senate killed the reciprocity treaty with Newfoundland by loading it with unacceptable amendments. It was understood at the time that this smothering of the treaty was effected to oblige the Gloucester fishermen, who objected to the free admission of fish from Newfoundland, in competition with their catch. Now Newfoundland retaliates by revoking the American fishermen's privilege of obtaining bait there, and by providing by law that if an American fishing vessel is found within three miles of the coast of Newfoundland with bait, supplies, or outfits purchased within any port in the island, the vessel, equipment, stores, and cargo shall be forfeited. The Newfoundland Government will also put a stop to the American fishermen's practise of buying cargoes of fish and entering them free of duty at our ports under the pretense that they are American catch. The seizure of American fishing vessels will cause international friction and bad feeling, in the opinion of several papers, but the cutting off of the bait supply is regarded as a worse danger. "This virtually will put a stop to American fisheries," declares the New York *Sun*, "inasmuch as Newfoundland has a practical monopoly of bait." Other papers also remark upon the "poetic justice" by which these "selfish" and "short-sighted" Gloucester fishermen have invited their own ruin; but the Gloucester folk are not so sure that they are ruined. They claim that all the bait they need can be carried from this country in refrigerators, and declare that they are perfectly independent of Newfoundland's favors. The Boston *Herald* says on this point:

"The Gloucester fishermen have asserted that there was absolutely nothing in Newfoundland in the fisheries line which the Government of Newfoundland could deprive them of that they would turn their hand over to retain. The Newfoundland authorities have asserted that under the *modus vivendi* they have for years past been making large concessions to the American fishermen, which concessions are now to be withdrawn. It remains to be seen which of these statements is the reliable one. The Gloucester fishing interest is absolutely prohibited by the past statements of its representatives from making any protest against this Newfoundland action, because, as we said above, Gloucester has constantly maintained that Newfoundland was conceding nothing that was of benefit to Gloucester, and, therefore, that it was useless to make any effort to retain what was thus given. This being the case, it will be equally useless, because uncalled for, to make any protest when the aforesaid concessions are removed."

A St. John's correspondent of the New York *Tribune*, however, sees dark days ahead for Gloucester. He declares:

"A serious situation is created for the American fishermen by Newfoundland's action in the present crisis and her assured determination to fight this thing to a finish. She has already successfully contended against France along the same lines, with results clear to everybody in the impoverishment of St. Pierre, the settling of the French Shore question and the virtual crippling of the Breton trawling fleet on the Grand Banks. She has therefore substantial warrant for the belief that she will be able to conduct as effective a crusade against the American fishermen and speedily force a revision of the Bond-Hay Treaty by the United States Senate on more equitable terms than characterized its recent treatment of it."

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STAKE IN THE TOGO-ROZHDESTVENSKY DUEL.

WHEN Admiral Rozhdestvensky's fleet emerged into the China Sea, and it became evident that a fight with Togo was inevitable, the American newspapers volunteered such a wealth of advice that the Baltimore *News* expressed the hope that the Russian admiral patronized an American clipping bureau, and remarked sadly that "the pity of it all is that such advice can not reach him in time to be used to his advantage." The plans of Togo and Rozhdestvensky were also discussed with a freedom that would almost indicate wireless communication with the flagships, except in the case of the Boston *Herald*, whose editor owned up that neither admiral had confided in him. All agreed, however, that the fight would be one of the decisive sea battles of history, a Russian victory meaning the isolation of Japan from her victorious army, and a Japanese victory meaning a blow to Russian naval prestige "from which it probably never will recover," to quote the Detroit *Journal*. The Nashville *Banner* was the only paper, so far as we saw, to say that a Russian naval victory would not be disastrous to Japan. "Should Russia succeed in entirely destroying Japan's sea power," said *The Banner*, "she could make difficult the sending of reenforcements and supplies to Manchuria, but the retaking of that country appears to be in any light a task beyond her might. The Japanese advantage on land is now too great to be easily overcome." The same paper remarks upon "what might have been" thus:

"The fact that Russia is able to send such a powerful naval armament to the Far East makes the more glaring the fatal delays that have marked her conduct of this war and her lamentable state of unpreparedness when the war began. With Port Arthur well garrisoned and Rozhdestvensky's fleet in Eastern waters at the beginning, it would have been impossible for the Japanese to have gained such an advantage as they now hold. Russia failed to act in time. She discredited the ability and power of her adversary and lost valuable opportunity."

The immense possibilities at stake in the battle are outlined as follows by the New York *Sun*:

"The Mikado's humblest subjects know that the destiny of their country is to be settled on the ocean, and that a miscalculation, an oversight, a stroke of evil fortune on the part of Admiral Togo may compel them to renounce the hope of expansion on the Asiatic mainland and condemn them to eventual suffocation within their narrow, insular domain.

"It is not the Japanese alone who have reason to pray with fervor that Rozhdestvensky's gallant venture may have a tragical and irreparable outcome. The Russian admiral must be conscious that, in a sense unparalleled for many a century, he carries Cæsar and his fortunes. Should he by chance win a victory or should he even be able with a large part of his force to elude Admiral Togo, the representatives of the Romanoff autocracy would fetch a deep sigh of relief. The reactionary grand dukes would feel that their grip upon the Russian people was assured for at least a generation, and Nicholas II., like Louis XV., would be justified in believing that the inevitable collapse of despotism would not be witnessed in his lifetime. Awful, on the other hand, would be the blow that the rehabilitation of the autocratic system brought about by Rozhdestvensky's success would deal to the hopes of Russian Liberals. To the advocates of constitutional government in the few unsmothered centers of Muscovite thought and aspiration, to the betrayed freemen of Finland, to the yet unquenched patriots of Poland, to the wretched inmates of Ghettos within the Lithuanian pale, the news of Rozhdestvensky's triumph would come as a message of despair. It is not the Mikado's subjects, but the Czar's, who have most cause to wish that the armada now on its fateful way to Vladivostok may justify the forecast warranted by its earlier experience—that it was 'built in th' eclipse and rigged with curses dark.'"

LABOR, LITERACY, PAUPERISM, AND CRIME IN THE PHILIPPINES.

FROM the point of view of some of our dailies, Republican and Democratic, the Philippine census, which has just been published, shows a record of remarkable advancement of the Filipino since he has been under the protecting wing of the American Eagle. "The United States," says the Baltimore *Herald* (Ind. Dem.), "gives a good account of her short stewardship"; and the Brooklyn *Times* (Rep). remarks that "the people of the United States have every right to feel proud of the manner in which the Government has discharged and is discharging the trust imposed upon it by the result of the war with Spain." The census, which places the population of the islands at about 7,636,000, is to be used as a basis for the establishment of a Philippine legislature. It is interesting to note that all the persons engaged in the enumeration were Filipinos, with the exception of 118 Americans and a few Japanese

HIS LAST BAIT.
—Rehse in the St. Paul *Pioneer Press*.

THE LAST THROW.
—Bartholomew in the Minneapolis *Journal*.

A FORLORN HOPE CARICATURED.

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and Chinese. The report also contains some interesting observations regarding literacy, labor, pauperism, and crime in the islands.

The data of education set forth in the census show that more than half the population can neither read nor write in any language, while of the 812,000 children said to be attending school 11 per cent. understand English. There are 11 night schools in Manila, in which 4,000 adult Filipinos are studying English, and of the 41 newspapers published in the islands 12 are printed in English. The general impression in the United States has been that the Filipino is lazy and not willing to work, but in a discussion of labor and wages it is stated in the report that the Filipinos demonstrate a natural aptitude and efficiency as workmen when placed under intelligent supervision. It is shown that a large proportion of the people, "much larger than in the United States, or in almost any other country," are engaged in gainful occupations. Out of nearly 7,000,000 civilized inhabitants, 3,638,000, or 43 per cent., are in this class, as compared with 36 per cent. in the United States. This large proportion, we are told, is due to the number of women workers who assist in supplying the family exchequer by spinning and weaving and to a less extent by working in the fields. Here is what the report says regarding the Filipino as a worker (as published in *The National Geographic Magazine*):

"Labor and wages are burning questions, and a great deal has been said and written to demonstrate the lazy habits of the Filipinos and the worthless character of their manual labor. These strictures usually begin and end with unfavorable comparisons between Filipinos and Chinese, Americans, or other foreign populations. There are two sides to this very interesting and important question, and through the efforts of Governor Taft, the Philippine Commission, and the army it has been made perfectly plain to unprejudiced persons that the Filipino has greater intelligence and capacity than he has been given credit for.

"What the Filipinos need in order to demonstrate their capacity as laborers is a fair opportunity under reasonable conditions, not as rivals of the Chinese or other people, but of each other, as is the rule in the United States, where, if Chinamen were permitted to enter unrestrictedly into competition with American labor, the value of wages would soon reduce the average American laborer to a state of poverty. If American labor can not compete successfully with Chinese labor, it should not be expected of Filipino labor, and the Filipino should not be judged by such a standard. The so-called aversion of the Filipino to labor is not believed to be so entirely natural and instinctive as it is the result of causes to which very little reference is usually made. The habits of centuries, altho artificially acquired, may well be mistaken in any people for natural traits. Thus, the abuse of the Filipinos throughout the first two hundred years of their experience with the early colonists, the assiduous and ceaseless efforts of their teachers to humble their pride, stifle their ambition, and impress upon them the dominant race, and the utter hopelessness of any kind of equality with them have no doubt had their effect in causing indifference, shiftlessness, and recklessness."

Pauperism, we also learn, is almost unknown among the people of the islands, their wants being few and easily supplied. In regard to crime the report says:

"The number of criminals in confinement December 31, 1902, in the Philippines was less than 8 in each 10,000 of population. In the United States in 1890 there were about 13 in each 10,000 of the inhabitants. Considering the unsettled condition of affairs in the island during the six years prior to the census, the showing is not only favorable, but remarkable, and indicates that the Filipinos as a race are not especially disposed toward crime.

"The most common crimes are ladronism, theft, assault, and murder. The causes are traceable to the ravages of the war, to the poverty and unrest which followed, accentuated by the subsequent failure of crops and loss of farm animals. In the majority of the provinces crime is said to be decreasing."

"Nobody who approaches the Philippine problem with an open mind," says the Providence *Journal* (Ind.), "can fail to see that we shall be able to do for the ignorant inhabitants of the archipelago infinitely more in the way of education than they could do for themselves." The Boston *Transcript* (Rep.) takes this conservative view of the conditions presented in the report:

"Studying the details just spread before the American public it becomes apparent that the mass of the natives of the islands are in a transition state of civic and social development. They are neither the highly cultivated and eminently capable race that their American admirers declare them to be, nor the degraded people only to be governed by a recourse to Spanish methods thinly veiled, described by some of our citizens who have returned from the Philippines filled with the prejudices of the anti-Taft element in Manila. In a word, the Filipinos are just what they might be expected to be after three centuries of Spanish administration."

TOPICS IN BRIEF.

PERHAPS the public would be willing to pay these congressmen mileage for traveling the other way.—*The Commoner.*

THE peace policy seems to be one form of contract which one great insurance company does not write.—*The Chicago Evening Post.*

AMERICAN cigarettes are shipped in large lots to the Japanese army. It may not be all up with Russia yet.—*The Chicago Record-Herald.*

"REAL peace can be found only in religion," says Colonel Bryan. A dissenting opinion will probably be filed by Mr. Rockefeller.—*The Washington Post.*

A HOTEL clerk in Arkansas has married an heiress, which fact brings that haughty class down to a level with the British peerage.—*The Baltimore American.*

SENATOR TILLMAN, who has been in poor health of late, is reported to be himself again, tho we wish he might have done better than that.—*The Boston Transcript.*

DELAWARE has got on so well with senatorial vacancies that several other States might try the habit. Certainly they could lose nothing by it.—*The Louisville Courier-Journal.*

NERVE.—Mayor-elect Dunne refers to Chicago as "the nerve center of the nation." He will make a great record if he is as correct about other matters.—*The Washington Post.*

HARVESTING by electric light has been introduced into Australia, we are told. The companies have been harvesting over here for a good many years.—*The New Orleans Times-Democrat.*

BETTER RELIEVE HIM OF IT.—If churches and colleges refuse Mr. Rockefeller's money, there seems nothing for him to do except to use it in extending his business.—*The Washington Star.*

RAISULI has been consoled with a governorship, and the Mad Mullah has been given a definite sphere of action and has promised to be good. Apparently the only ones out are Tom Lawson and Tom Watson.—*The Denver Post.*

THE Louisville *Courier-Journal* has brought to light the interesting fact that the man who discovered chloroform was long past forty when he did it. Really, Dr. Osler can't be blamed for insisting now that it was all a joke.—*The Chicago Record-Herald.*

"IT is a great idea," said the Czar, a gleam of hope crossing his face. "What idea is this?" asked the court official. "Maybe we can keep changing officers so often that the Japanese will become confused and chase the wrong general."—*The Washington Star.*

THE MODERN SAMSON.
—Rehse in the St. Paul *Pioneer Press.*

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LETTERS AND ART.

A SATIRE ON RUSSIAN BUREAUCRACY ON THE ST. PETERSBURG STAGE.

RUSSIAN writers occasionally disclose some of the humors and paradoxes of the censorship to which books, plays, papers, magazines, and libraries are subjected. They do this long after the occurrence. It is interesting to contrast the action of the authorities in ordering the withdrawal from the stage of one of the local theaters of Maxim Gorky's latest play, "Datchniki," of which an account was given in these pages some months ago, and in which the "intellectuals" were mercilessly attacked as parasites, birds of passage, and what not, and the licensing by the St. Petersburg theater censor of a satirical comedy which, as the critics cautiously point out, "hits off" the typical Russian bureaucrat, the conservative supporter of "law and order," the enemy of all reform and progress.

The comedy is the work of a popular playwright, Tchirikoff, and is entitled "Ivan Mirovitch." It seems to be both thoroughly realistic and symbolic. It tells a very ordinary story and depicts familiar sides of provincial life; at the same time, it invites a larger interpretation as an acute criticism of the entire political and governmental system of Russia. It is very amusing, but the critic of the *Novosti* says the author intended to point a serious and significant moral, one preeminently appropriate just now, and "through the laughter tears are to be seen."

Here is a condensed *résumé* of the play, which has very little action and no plot, in the conventional sense of the term:

Ivan Mirovitch is a middle-aged teacher in a provincial gymnasium. He is an authoritarian to the core, a slave to routine and duty. He worships the Government and never questions its orders. He knows nothing, understands nothing, sympathizes with nothing outside of existing law. His own life is rigidly regulated, and he would regulate with equal sternness the lives of others—the members of his family, the pupils, the subjects of the autocracy. He has never known an independent impulse, a heterodox idea. He is, spiritually, a dead man in a dead environment. His existence is mean, narrow, joyless.

He has binding rules for everything, including the most trivial details of every-day life. His wife, Vera, is younger than himself, and belongs to a radically different type. He had killed his first wife by his tyrannical exactions and enforced monotony and conformity to petty notions of order and propriety. Vera revolts. "You would," she says to him, "prescribe for my benefit when to laugh, when to grieve, and what to laugh or grieve over." The most natural and innocent wish on her part, if it does not harmonize with his "rules," is resisted. Even the furniture in the house must not be readjusted. When he finds a thing in a new place, he puts it back in the old place. "We must have order and symmetry," he explains; "nature is symmetrical. We have each two hands, two feet, two sides." "Yes," answers Vera; "but only one head, and that one, unhappily, is often empty."

He makes everybody miserable, and Vera, profoundly discontented, finds some intellectual pleasure in the society of a young man of intelligence and aspiration. She is not, however, in love with this young man, and does not contemplate any extraordinary action. She has children to care for and, if possible, save from the blighting influence of the husband's precepts and example.

But, unlike the first wife, she gradually emancipates herself in a moral sense. She can not change her external life, but she rises above her environment and learns to despise it. Her husband's "system," at first terribly formidable to her, becomes ludicrous. "I no longer fear you," she tells Ivan Mirovitch finally; "I thought you were dangerous, but you are only a scarecrow, I find. I am not to be overawed and intimidated into submission."

And Ivan, so long an absolute despot, is shorn of his power. He is disarmed, helpless, and Vera will have her own way henceforth.

Every scene in this comedy, says the *Novosti*, is fascinatingly true to life. The spectator sees before him the social and domestic and pedagogical conditions of provincial Russia, with the dull, contemptible, stifling, fatal "regularity" so dear to the bureaucratic soul. And as he sees all this he can not help thinking of those who yearn for a fuller, freer, richer life, and who are deceived by scarecrows they mistake for real and dangerous enemies.

The critic of the *Novoye Vremya* declares the play to be a thing of hints and possibilities, scraps and undeveloped germs, rather than a finished, thought-out, artistic whole. But he admits that it was keenly enjoyed by the audience and voted a great success.—*Translations made for* THE LITERARY DIGEST.

MUTILATING "THE STAR-SPANGLED BANNER."

DURING recent years a "revised" version of "The Star-Spangled Banner" has been given wide circulation through school books used in Indiana, Louisiana, New York, and other States. It adds the following fifth stanza to the original four stanzas written by Francis Scott Key:

When our land is illumined by Liberty's smile,
If a foe from within strikes a blow at her glory,
Down, down with the foe who dares to defile
The stars of her flag and the page of her story;
By the millions unchained who our birthright have gained
We will keep her bright blazon forever unstained.

The first remonstrance against what the New York *Times* terms "a monstrous perversion" came from Confederate veterans of Louisiana, who were amazed, in attending a school celebration in New Orleans, to hear their own grandchildren singing a stanza which credited the author of a song of the war of 1812 with knowledge of the Emancipation Proclamation, issued half a century later! The New Orleans School Board and the Louisiana State Board of Education were led to take up the matter, and compelled the American Book Company to withdraw the volumes containing the objectionable version. In Indiana, the State Legislature has called for the restoration of the original text in the school books, impelled apparently by the consideration that the framers of the revised version are guilty of an impudent interpolation. And now the New York State Legislature has unanimously passed a bill prohibiting the circulation of the mutilated version.

The authorship of the objectionable stanza is attributed by some to Dr. Oliver Wendell Holmes. It seems that during the Civil War Dr. Holmes was prevailed upon to add two stanzas to the received text of Key, to bring it down to date. But as *The Times* points out, he was "a person of undoubted poetical sensibility" and "subjoined his verses, instead of being guilty of the impertinence of undertaking to interpolate them." The guilty agent in the present instance is not named; but Superintendent Maxwell, of the New York Board of Education, is held to a large share of responsibility, on the ground that he sanctioned the use of the interpolated version in New York State. *The Times* comments further:

"The whole question raised by the discussion which has resulted in legislative action seems to us to be the question of interpolation or subjunction. A stanza added to Key's poem, by whomsoever, and without reference to its poetical value, was legitimate as an addition, and impertinent as an interpolation. As to the ascription of the additional stanza to Holmes, Dr. Holmes's own estimate of its poetical value is evinced by the fact that it does not appear in the collected edition of his poems, issued twenty years ago, and twenty years after the close of the Civil War."

The New York *Freeman's Journal* says:

"It is gratifying to know that the fraud is not to be permitted to stand anywhere. Other State authorities, New York included, have already set about to follow the good examples of Indiana and Louisiana in decreeing the restoration of the anthem to its original form as it left the hands of its patriotic and gifted author, and so it may be said and believed that assurance is thus given that as long as the glorious banner waves, the song in its entirety will be preserved and held in reverence as one of the noblest memorials of it."

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THE SCHILLER CENTENARY.

THE hundredth anniversary of the death of Friedrich Schiller, which is being celebrated with speech-making and dramatic festivals in many countries, has served to renew interest in one of the few supremely great poets of the world. Of the tributes evoked to fit the occasion, two of the most notable appear in the pages of *The North American Review* (New York) and the *Deutsche Rundschau* (Berlin), from the pens, respectively, of Wolf von Schierbrand and Eugen Kuhnmann. The former writer treats Schiller as "preeminently the national German poet," declaring further that, outside of Germany, his influence "has, perhaps, been greater than that of any other German writer, with the possible exception of Heine." Herr Kuhnmann thinks that Schiller "outstripped all predecessors in the sphere of dramatic art," and was "the greatest, the most perfect, of born tragic poets."

Schiller's poetic activity is divided by Mr. von Schierbrand into three periods: first, the period of "storm and stress," ending in 1783, during which he wrote his earlier poems and the three dramas, "The Robbers," "Fiesco," and "Intrigue and Love"; secondly, the esthetic-philosophical period, concluding with his historical works and the "Esthetic Education of Man"; and, thirdly, the so-called classical period, from 1793 to 1805, during which he was in close association with Goethe and wrote "William Tell." His preeminence in German poetry and his popularity with German youth and German women are attributed to "his quenchless enthusiasm, his noble pathos, the extraordinary wealth of imagery in all his writings, his love of liberty and the emphasis he lays everywhere and always on human worth, his contempt of caste and rank distinctions, his moral exaltation, his purity of thought and polish of expression, his glorification of love and idealization of woman, the wide range of his sympathies and of his chosen subjects." Says Mr. von Schierbrand:

FRIEDRICH SCHILLER
(1759–1805).

He was "preeminently the national German poet," says Wolf von Schierbrand, and "his influence abroad has, perhaps, been greater than that of any other German writer, with the possible exception of Heine."

"Together, these distinctive qualities of his muse constitute a claim to affection and popularity such as no other German writer has ever been able to present, not even Goethe or Heine. Any one at all familiar with German literature will know from numberless biographies of noted Germans that it was Schiller's works, and more particularly his poems, which molded their early thought and youthful aspirations. All through the first three-quarters of the nineteenth century Schiller stamped his impress on the national mind and heart. That Germany was known through those three generations as the 'country of high thinking and low living' was, primarily, due to Schiller. His idealism and cosmopolitanism prevailed among high and low. Rarely has a poet exercised for so long such an overpowering and general sway over the sentiment and intellect of his race. It overtopped by far that of Goethe. Indeed, Goethe has never been 'popular' in Germany, tho a few of his works have been. He has always been, and he remains today, the poet of the select few; and not only Heine, but such second-rate stars as Uhland, Theodore Körner, Kleist, Hauff, have been, during nearly all this time, successfully vying with him for the prize of popularity. If ever a poet could be termed 'national,' in the broadest sense of that word, it is Schiller.

"This is seen by every test. First and last, millions more of his works have been sold than of those of any other German writer. His poems are to be found in nearly every German home, however humble, by the Rhine or the Hudson, the Danube or the Mississippi. Schiller's dramas are performed on every German-speaking stage on the globe, and they always 'draw,' whether in Berlin or New York. Quotations from Schiller are more often used and more generally understood by Germans than are those from Shakespeare in the English-speaking world. About the last things a native German will forget abroad are the ballads of Schiller he learned by heart when a small boy.

"The Schiller conception of the world; his notion of country, home, and family, of love, honor, and duty; his belief in the brotherhood of man, the oneness of the universe, and the inherent goodness of the human heart; his idea of divine government—these things, within a decade of the poet's death, became part and parcel of the German soul."

Herr Kuhnmann regards "The Robbers" as the fullest expression of Schiller's unique genius, arguing that in this drama the poet combines and reflects all the great writers that preceded him. Between Schiller and Milton a "remarkable similarity of imaginative power" is discerned. The German exhibits a keen pathos kindred to that of the Englishman. His characters are "gigantic Titans like Prometheus, of angelic stature like Satan in 'Paradise Lost.'" Both poets regarded man from the standpoint of "the eternal ordinance which decreed his perfection." Mankind in complete degradation confronted them as a dreary contrast. They therefore painted humanity with a sense of the tragedy of the picture—humanity fallen from primal glory. In the opinion of Herr Kuhnmann, Schiller surpassed Milton in his exposition of this tragic situation. To quote further:

"Carl Moor [the protagonist of 'The Robbers'] is set forth as a representative of universal humanity confronted by the cold legalism of his time; in his very wickedness he is the strong youth who longs for the light. And the tragic situation of which we speak is concentrated in him; we may say that in this character of Schiller's true and perfect tragedy was for the first time personified. The strength of goodness itself in him dies away in vacillation, and thenceforth he develops wickedness in its most atrocious form. Even the moral energy of his nature contributes to the tragic catastrophe. He comes to destruction through the very nobility of his nature. Such a conception as this of Schiller's contains all that is most serious, most pathetic, in human thought. It is not too much to say that here is clearly and fully set forth the tragedy which only dimly floats before the eyes of Milton. It is the eternal tragedy of human life stripped of the husks of theological mythology."

One of the principal evidences of Schiller's power Herr Kuhnmann finds in the influence which he exercised on the poets of his day, both German and foreign.

"Carl Moor is the connecting link in the nineteenth century

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between Milton's Satan and a whole host of poetic heroes, including the heroes of Byron. We see in this character the high-water mark of pathos and satire; the war of the individual with the conventionalities of society is here depicted. Here are typified the depraved who are unconscious of their depravity, who revel in unbridled violence, ever unsatisfied in their restlessness and isolation —from the Lucifer of Byron's 'Cain' to Don Juan and other variations of the same type. There is a succession of such literary heroes from Milton's Satan through Carl Moor to the present time. Goethe was the first to point out the affinity of Byron's genius to that of Schiller."

In comparing Schiller with his contemporaries, Herr Kuhnmann gives the author of "The Robbers" the first place. Like Goethe, he wrote tragedy; like Lessing, he took his characters from contemporary life; but "Schiller alone attained perfection in the graduation of his dramatic action." Moreover, he often soars to a sublimity which his contemporaries never attained, and "must therefore be counted a greater genius than any of them." The writer finally proceeds to discuss Schiller's relation to Shakespeare:

"The unfolding of such a character as that of Carl Moor, which is the central point of the play, is without example in the works of Shakespeare, altho it is a character most genuinely tragic. Peculiar to Schiller is the poetic instinct which drives him to represent the moral side of life as connected with future reward and retribution. Man as a moral being is his theme, and this he treats from a point of view Shakespeare never took. This is exactly where the two poets differ. In 'The Robbers' Franz stands toward Carl as good toward evil; the question of a moral ordering of the universe sinks into insignificance in comparison with the question of the moral principle in these men. This tendency, as resulting in the moralizing which crops up in the play, is peculiar to Schiller, who had learned that only by such an expedient could tragedy be made a living thing. The result has been significant. The whole development of the German drama from Gerstenberg to Schiller betrays the influence of Shakespeare. Schiller is the only poet subsequent to Shakespeare who in his first work produced, by dint of a conception of tragic representation wholly his own, a new and original form of the loftiest tragic art."—*Translation made for* THE LITERARY DIGEST.

THE NATIONAL NOTE IN RECENT AMERICAN POETRY.

A PERUSAL of Jessie B. Rittenhouse's new volume of criticism, "The Younger American Poets," suggests reflection on the extent to which the poetry of our day is transfused by patriotic and national sentiment. Miss Rittenhouse restricts herself to the consideration of poets who have been born during the last half century and "whose place is still in the making." In the case of Richard Hovey, with whom the author begins her volume, that part of his work dealing with themes that might be called national is thus described:

"Aside from the dramas, and the noble elegy 'Seaward,' Hovey's most representative work is found in his collection 'Along the Trail,' which opens with a group of battle-hymns inspired by the Spanish-American War. With the exception of 'Unmanifest Destiny,' and occasional trumpet notes from the poem called 'Bugles,' these battle-songs are more or less perfunctory, nor are they ethically the utterance of a prophet. There is the old assumption that because war has ever been it ever will be; that because the sword has been the instrument of progress in past world-crises, it is the divinely chosen arbiter. There is nothing of that development of man that shall find a higher way, no visioning of a world-standard to which all nations shall conform; it is rather the celebration of brawn, as in the sonnet 'America.' The jubilant note of his call of the 'Bugles,' however, thrills with passionate pride in his country as the deliverer of the weak, for the ultimate idea in Hovey's mind was his country's altruism."

George E. Woodberry is characterized as "an American and ever an American." "His ode to 'My Country,'" says Miss Rittenhouse, "is an impassioned utterance, full of ideality, and pride in things as they are, not lacking, however, in the prophetic vision of what they shall be. He trusts his country without reservation, recognizes her greater commission in what has terrified many poets —the absorption of the Eastern isles—and bids her be swift to yield her benefits." Passing on to an estimate of Frederic Lawrence Knowles and his book of matin songs, "On Life's Stairway," the writer observes:

"One notes its spontaneity, and the evident love of song that is its primal impulse. The fancy is fresh and sprightly, not having yet thought's heavier freight; the optimism is robust, the loyalty to one's own time impassioned and absolute, and the democracy and Americanism distinguishing it are of the commendable if somewhat grandiloquent type belonging to youthful patriotism."

In the case of several of the other poets treated, however, Miss Rittenhouse emphasizes a sense of detachment from modern life. She describes Lizette Woodworth Reese as "an Elizabethan, not by affectation but by temperament"; she points out that "the Oriental poems of Mr. Scollard have often a greater vitality than the Occidental ones," because "of their deep rooting in life, tho a life foreign to us"; she notes that many of the verses of Miss Edith M. Thomas deal with "motives drawn from classic sources"; that Mary McNeil Fenollosa "in her Eastern poems is every whit the artist; in her Western, her Occidental poems, she is without special distinction"; of the work of Louise Imogen Guiney she remarks that "it would be hard to say with what race classicism it is tinctured. Rather say that she is a classic by temperament and has drawn to herself, as by chemical affinity, such things as are rare and choice in the world of books and life, and has fused them in the alembic of her own nature, until the resultant blend is something new and strange, having a racy tang and a flavor all its own; and yet with a hint of all the elements that went to its compounding." Contrasting the treatment of nature in the work of American poets as compared with the treatment of the same theme in the poetry of Canadian singers, such as Bliss Carman and Charles G. D. Roberts, Miss Rittenhouse says:

"What is there about Canada that sets the blood of her poets a-tingle and lends magic to their fingers when writing of her? What is there in Grand Pré's 'barren reaches by the tide,' or in the marshes of Tantramar, that such a spell should wait upon them, calling the roamer

> Back into the looming wonder,
> The Companionship of Earth?

With American poets of the present day, despite their feeling for nature, it is rather her beauty in the abstract than any particular locality with which they chance to be associated that inspires them,—tho Mr. Cawein in his allegiance to Kentucky furnishes a marked exception to this statement,—but the Canadian poets, with a passion like that of a lover, sing of the haunts that knew their first devotion: now with a buoyant infectious note, now with a reminiscent sadness. In short, the Canadian poets seem to have a sympathetic identity with their country, an interchange of personality by which they reciprocally express each other."

Turning to the question of the apparent waning of poetic inspiration in our day, the critic admits that the impression has come to prevail "that art is choking virility of utterance, and that a wholly new order of song must grow from newer needs—song that shall express our national masculinity, our robust democracy, our enlarged patriotism, and our sometimes bumptious Americanism; that labor must have its definite poet, and 'the hymn to the workman's God' contain some different note from that hitherto chanted; . . . that a sturdier race of bards must arise, 'sprung from the toilers at the bench and plow'—that, in fine, the new America must have a more orotund voice to sing her needs." If this is so, she argues, we ought to find "the sturdy laborer and the common folk in general" coming to Whitman and Kipling for refreshment and inspiration, whereas they are read by the cultivated, and "the boatman and the woodsman" will be found more often

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RICHARD HOVEY. LOUISE IMOGEN GUINEY. MARY MCNEIL FENOLLOSA. BLISS CARMAN.

A GROUP OF THE "YOUNGER AMERICAN POETS."

knowing his Burns or Shakespeare or his Scott. To quote further:

"Heaven forfend that our bards shall spring from a race

Unkempt, athletic, rude,
Rough as the prairies, tameless as the sea.

Rather let them spring from the very ripest, richest-natured class of men and women, not servile to custom, but having the breadth of vision, the poise, the fine and harmonious development that flowers from the highest cultivation, whether in the schools or in life. It did not emasculate the work of Browning or Milton or Goethe, nor of our own Lowell, or many another, that he had the most profound enrichment that education and traditional culture could give him. Originality is not crushed by cultivation, nor will native impulse go far without it. The need is of a poet who shall divine the underlying harmonies of life, who shall stimulate and develop the higher nature, and disclose the alchemizing truth that shall transmute the gross ore of experience into the fine metal of character and spiritual beauty."

REVIVAL OF A MOLIÈRE COMEDY.

RICHARD MANSFIELD is held to have rendered a conspicuous service to dramatic art in America by producing, for the first time in the English language, Molière's comedy, "The Misanthrope." This play is characterized by the New York *Herald* as "the dramatic masterpiece of its language and country," comparable to the "Timon of Athens" of Shakespeare, but more nearly akin to "Hamlet"; and Mr. Winter, of the New York *Tribune*, speaks of the first American presentation (in the New Amsterdam Theater, New York) as "one of the most important theatrical events, not merely of the current season, but of the dramatic epoch."

"The Misanthrope" was first played in 1666 at the Palais Royal Theater in Paris, Molière himself taking the leading part. Its motive may be briefly elucidated as follows:

Alceste, the leading character of the play, is a cynic, incorruptedly and even savagely frank and honest, who turns with loathing from the cant, the hypocrisy, and the vices of his fellow man. He will neither use precaution in business, nor judgment in courtship, nor suavity in social intercourse. He is in love with Célimène, a selfish, shallow, beautiful young woman, accomplished in coquetry, proficient in the arts of feminine fascination, shrewd, clever, censorious, heartless, and not in any way a suitable mate for him. A rival aspirant for the favor of Célimène has written some silly verses about that charmer, and he insists on reading them to Alceste and demanding a critical opinion of them. Alceste is advised by his friends to say the usual commonplace words of empty praise. He not only speaks the harsh truth, but makes it as offensive as possible; and the result is a quarrel. Later he receives documentary proof of the flirtations of the deceitful Célimène, and confronts her with them. At the height of their stormy colloquy he is interrupted and turned aside by peril of arrest, consequent on the loss of a lawsuit. Alceste becomes almost frenzied in the agony of his wounded spirit and the bitterness of his misanthropy. The final catastrophe is precipitated when, in a deftly devised assemblage of the eight essential interlocutory characters, disingenuous and malicious letters, written by Célimène to Acaste and Clitande—two of her butterfly suitors—are read aloud by these indignant dupes of coquetry, and the artful siren stands revealed as an image of paltry vanity and shameful deceit. Even then the tortured Alceste declares that he will wed her if she will discard all society, forsake the world, and dwell with him alone in rural solitude. This sacrifice she can not make, and the misanthrope finally avows his loathing for such a nature and his repudiation of every human tie. "Deceived on every side," says this wretched being, "and overwhelmed with injustice, I will fly from this vortex of vice, and, in some secret nook on earth, if such there is, enjoy the freedom of being an honest man."

Of Mr. Mansfield's impersonation of Alceste *The Sun* says: "It was a strange adventure for Richard Mansfield, the vivid, volcanic impersonator of picturesque, titanic characters, and stranger still occurring on Broadway, the home of sound and fury. Yet the strangest thing of all was that the huge audience followed each word attentively, and rewarded stroke after stroke of the pure comedy of manners with intelligent and heartfelt laughter." Mr. Winter's estimate (in *The Tribune*) is couched in these terms:

"Mr. Mansfield's presentment of Alceste is remarkable for truth of nature and poetry of ideal, and the method of his presentment is remarkable for delicacy, precision, and ease. He shows, to the vision, a handsome, haughty, aristocratic, elegant gentleman; but, from first to last, he is fervid, nervous, tremulous—revealing, in solicitude of countenance and agitation of manner, the disquietude of an anxious, restless mind and the anguish of a lacerated heart. He is no carpet knight nor drawing-room fribble. His demeanor toward the courtiers is marked by predominant authority, and it is made caustic with fine sarcasm. His denotement of Alceste's love for Célimène is sympathetic with beautiful sincerity, and is made very piteous with revelation of the undercurrent of doubt, apprehension, mental conflict, and suffering. His delivery, whether of blunt truths, veiled sarcasms, or the verbal shafts of ridicule, is swift, incisive, piquant, and at once bright and dark—as it should be—in the interblending of humor with pain. His passion, in Alceste's appeal to the possibly better nature latent in Célimène, is, to an extraordinary degree, eloquent and touching. His portrayal of the growth of Alceste's misanthropy—in a gradual transit from morbid doubt and splenetic bitterness to passionate, defiant desperation—is admirable alike in subtlety of design and symmetry of art."

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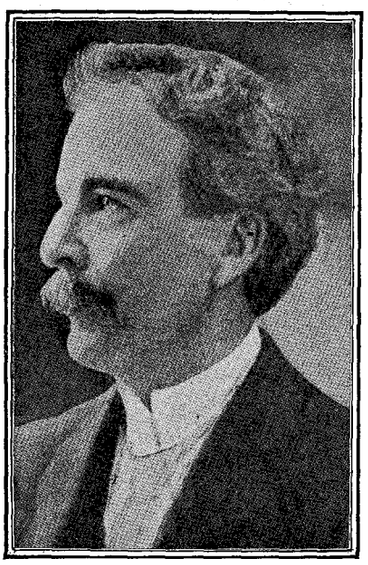
SCIENCE AND INVENTION.

TO MAKE THE CACTUS USEFUL.

IS there anything that the plant-breeder can not accomplish? He seems to be taking, in the popular mind, the place once occupied by the electrical "wizard." Physics having held the center of the wonder-working stage for a good many years, it is only right that the botanist should have his turn. The latest contract undertaken by Luther Burbank, who has given us so many vegetable wonders, is to double the population of the world by peopling its deserts—at least this is what his new spineless cactus may easily do, if we are to believe an "expert of national reputation," quoted (but not named) by Hamilton Wright in an article contributed to *The World To-Day*. Says Mr. Wright:

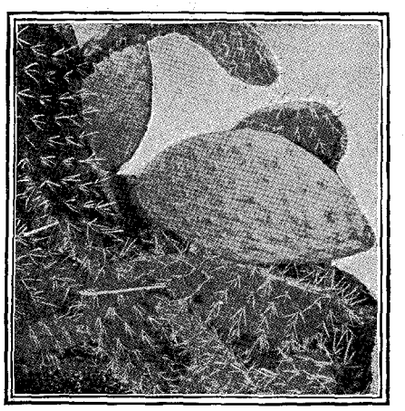


LUTHER BURBANK,
Originator of the spineless cactus.

"The spineless cactus, the latest plant marvel originated by Mr. Burbank, probably gives greater promise of usefulness to man than any other of Mr. Burbank's creations. The spineless cactus is an improved variety of the ordinary wild cactus known as the prickly pear, of which there are numerous species and more than a thousand varieties. The spineless cactus upon which Mr. Burbank has been at work these ten years is not alone a cactus without spines. It is a juicy, nourishing forage plant of great size and rapid growth; its blossom is larger, more vivid in coloring, and more fragrant than that of its wild parent; some of the blossoms are a scarlet wine red, others a golden yellow. Its fruit, which in flavor somewhat resembles an orange or pomegranate, is as large as a big apple, delicious, and sugary. The exterior of the fruit is pink, white, yellow, or a deep blood red, and the interior is often the color of the reddish portion of the inside of a watermelon. The writer was permitted to taste a portion of one of these fruits, and, by the way, this single fruit was worth many thousands of dollars. The taste impresses one with that quality of refinement in fruit taste which one obtains from eating a delicious orange. The leaves of spineless are smooth as an apple and soft as a peach. One may rub his cheek upon the great flipper-like leaves of spineless with impunity. The acrid juice found in the cactus of the desert has been eliminated by Mr. Burbank.

"Bulk for bulk, spineless is about half as nutritious as alfalfa, which has been pronounced by the United States Department of Agriculture to be probably the best all around of known forage plants. But, acre for acre, the yield of spineless cactus will be far greater than the yield of alfalfa. . . . The spineless cactus is relished by all kinds of stock. Horses, cattle, sheep, hogs, chickens, geese, and other animals thrive on it. When fed with cotton seed or other hydrocarbons, it will make a complete ration in fattening stock for market. In one respect it is superior to alfalfa, as damage often comes to stock by allowing them to run free in a green alfalfa field.

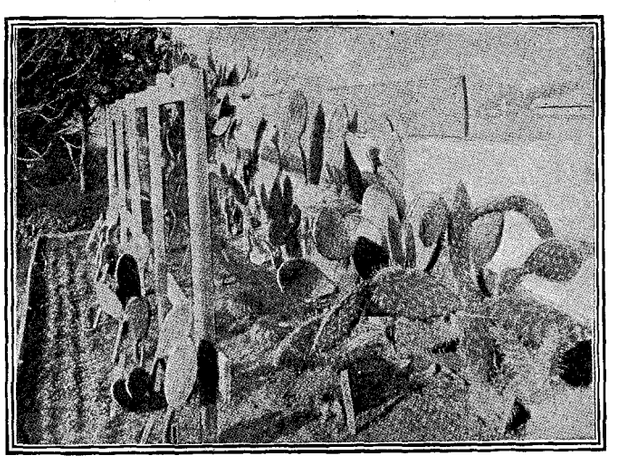
"Altho Mr. Burbank has definitely established the strain of spineless cactus, it will be several years before he is ready to place it on the market as a commercial proposition. Among other things he desires to 'fix' the strain so that it will grow in any part of the United States. Mr. Burbank has experimented with one thousand or more varieties of cactus on his stations at Sebastopol and Santa Rosa, California, including all known edible varieties that grow in the United States from Maine and Southern Canada and Patagonia. It is a favorable commentary upon the usefulness of Mr. Burbank's work that all his plants, when placed upon the market, have been found to reproduce the qualities he has stamped upon them. If, therefore, Mr. Burbank shall eventually develop a cactus adaptable to the many climatic conditions of the United States, it will undoubtedly stand the most rigorous tests that are placed upon it. Mr. Burbank has lately received some very valuable varieties from Africa and South America, and is anxious to obtain a species from the Galapagos Islands, upon which the giant Galapagos tortoises feed.



LEAVES OF THE TWO VARIETIES, SHOWING INTERMEDIATE STAGE.
Courtesy of *The World To-Day* (Chicago).

"The fruit of the cactus has been used agriculturally to some extent in Sicily and the neighboring regions of the Mediterranean, as well as by the Indians of the desert portion of the United States and Mexico. The larger thorns are removed by brushing with a stiff broom, and sometimes the tiny spines or spicules at the base of the thorns are singed off. The cowboys of the Southwest burn off the spines in droughty times. It is only a short-feed measure, however; the labor in removing the spines is too great and many of the cattle get sick through the inflammation set up by the thorns which may not have been removed. Only those who have seen cattle die in a cactus country can realize what spineless may mean to the cattleman. That portion of the staked plains in Texas covered with prickly pear cactus is probably as large as the State of Ohio, yet thousands of cattle perish annually of drought amid cactus jungles.

"Upon his plant farm at Santa Rosa, Cal., Mr. Burbank has a specimen of spineless which, at three years old, is between seven and eight feet high and weighs probably about eight hundred pounds. Another spineless is a year old and higher than a man's shoulder. Its leaves are from a foot and one-half to two and one-half feet long. They have a thickness of several inches; one of them would nearly or quite feed a sheep a day.



THORNY CACTUS AND SPINELESS GROWING SIDE BY SIDE.
Courtesy of *The World To-Day* (Chicago).

"As a commercial proposition it will cost from $10 to $25 an acre to plant spineless when once it is generally grown. It can be produced just as readily as the spiny cactus, and with a great deal less profanity. It will, of course, be raised from cuttings, and these need merely be scattered over the earth. Should a cactus be tipped over and the top touch the ground, that portion will immediately send out roots exceedingly long and slender. An adverse season will not destroy the cuttings which have been scattered over the soil to grow. . . . . .

"In originating the spineless cactus, Mr. Burbank has taken

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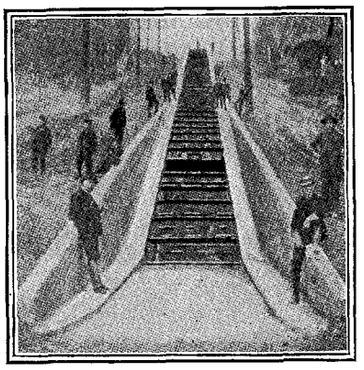

THE ROLLING ROAD DURING CONSTRUCTION, SHOWING BASE OF INCLINE.

Courtesy of *The Western Electrician* (Chicago).

advantage of the fact that the cacti are very much more pliable than some other plants, tho, indeed, the laymen in plant breeding might have difficulty in discovering wherein this adaptability lies. To quote, with Mr. Burbank's permission, from the minutes of an address delivered by him at the International Plant Breeding Conference in New York in 1902: 'Plants having numerous representatives in various parts of the earth possess adaptability in a much higher degree than the monotypic species, for having been subjected to great variations of soil, climate, and other influences, their continued existence has been secured only by the inherent habits which adaptation demanded; while the monotypic species, not being able to fit themselves for their surroundings without a too radically expensive change, have continued to exist only under certain special conditions. Thus two important advantages are secured to the breeder who selects from the genera having numerous species, the advantage of natural pliability, and the numerous species to work upon for still further variations.'"

It will be remembered that Mr. Burbank is now to devote his whole time to research, the Carnegie Institution of Washington having granted him $10,000 a year for ten years, so that his unique labors can be carried on without interruption or limitation.

A MOVING STAIRCASE FOR VEHICLES.

A SO-CALLED "rolling road," utilizing the principle of the now familiar escalator or moving stairway, is in operation in Cleveland, Ohio. It conveys loaded wagons with their horses up a steep incline, which would otherwise necessitate "doubling up" or drawing smaller loads. The installation is the first ever attempted and is said to attract considerable attention. Says the writer of a description contributed to *The Western Electrician* (April 1):

"The rolling road consists of a great belt or moving platform eight feet wide, carried upward on a level with the concrete enclosure and back underneath. It passes around a sheave at each end, and is supported above by four rows of idlers turning on roller bearings and so arranged that two in each row are always under every truck of two boards each in the belt. The lower half of the belt, passing back down the grade, is supported on two rows of idlers, one at each side. The belt itself is made up of heavy boards arranged crosswise and divided into trucks of two boards each. These are securely fastened together and the trucks are connected with strong metal links. The boards are metal bound on the edges, so that they will last for years. Two safety cables extend the entire length of the belt, and at short intervals links pass up through the belt from them, to which the wagons and vehicles are clamped.

"The length of the road is 420 feet and the rise in that distance is 65 feet. Owing to the heavy construction of the belt—it weighs 106 tons—at first thought its operation would seem impossible; but when it is considered that the returning half is descending the grade underneath the ascending half it will be plain that the power necessary to operate it is only that necessary to overcome friction and raise the wagons.

ROLLING ROAD IN CLEVELAND IN OPERATION.

Courtesy of *The Western Electrician.*

"Four Westinghouse motors are arranged, one at each end and two between, at equal distances apart. They revolve at 850 revolutions a minute and are provided with a 17 to 1 reduction gear; each carries a sprocket chain 36 feet long, running over wheels at each end, and these in turn engage a large chain running the entire length of the belt. This is accomplished by placing teeth on the outer side of the motor chains, which engage the endless chain both above and below, in this way evening up the pressure on the belt."

UPPER END OF THE ROLLING ROAD, SHOWING CONTROLLING STATION.

Courtesy of *The Western Electrician* (Chicago).

It has been found that the mechanism requires less than half the power that has been provided. The road is not in continual motion, as it must be stopped for teams to drive on and off. Says the writer in conclusion:

"But two and one-half to three minutes are necessary for the transportation of a wagon from the foot of the hill to the top. And the road will carry all the wagons that can be driven on to it. As high as seven or eight have been taken up at one time. The saving in time from points about this place, where many coal and lumber yards, factories, and warehouses are located, is about 50 minutes. The Baltimore and Ohio Railroad is building a fruit depot near the road, and this will give it a large amount of business. It is probable that another road will be built at a point where wagons from several other large freight depots may be taken up the hill in this way."

MACHINE-MADE MORALITY.

THE assertion that there is no absolute and fixed standard of morality—that what was right centuries ago may be wrong to-day—is the protest of the modern student of ethics against the rigid systems of his predecessors, the attempts to construct a hard and fast body of rules to which right action must of necessity conform. The idea that there is no such system is apt to be repugnant to the mind of the layman, but it is after all merely equivalent to the statement that it is humanly impossible to construct such a system. We may acknowledge that there is an absolute standard of right and wrong and still admit that we are not yet prepared to state it, altho we may be readier to do so than our ancestors were. In a recent book on "Morality and the Science of Morals," by Professor Lévy-Bruhl, of the Sorbonne, Paris, the writer ingeniously likens all systems of theoretical morals to curves subjected to the single condition that they must pass through a certain number of given points. He might have gone farther in his geometrical simile and assumed the existence of an ideal curve that should represent absolute morality, to whose course the others approximate more and more closely as the ages roll by, without, perhaps, ever becoming identical with it. In a review of Professor Lévy-Bruhl's book in the *Revue Scientifique* (February 25), M. Henri Piéron compares the development of our ideas of morality, as one of the factors of social order, with that of vegetable organisms, and points out that in each case

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progress is accompanied with the wasteful prodigality that characterizes all evolution. He says:

"The propagation of a great number of animal and vegetable species is assured by means of an immense number of millions of germs which almost all perish, while only a few develop and come to maturity—a process of frightful prodigality which would shock our feelings of the reasonable adaptation of means to end if we had not a preconceived attitude of admiration for whatever nature offers us. In like manner human societies maintain themselves, and this is a fact of nature; but the social order that is thus perpetuated (of which morality is one of the essential factors) is perhaps obtained by an equal disregard of what we call economy and finality. Perhaps there is here also an enormous prodigality, an unjustifiable expenditure (to our reason, at least) of suffering, of misery, of physical and moral pain—a sacrifice, renewed at each generation, of the immense majority of individuals to the operation of the social whole.

"These defects the knowledge of social science will doubtless enable us to diminish, just as the prodigality of useless germs is diminished when man adopts artificial cultivation. But we do not need to announce to-morrow a 'rational art of morality' made up of whole cloth.

"As we are not now talking of purely theological speculation, such a construction is not possible; applications follow the progress of science but slowly, and this progress itself is slow. And, besides, a system of morals made to order would not be accepted if it could be offered, for to become practical, morality must be based on sentiment; and as our natures are already impregnated with certain moral forms, a rational morality would remain sterile. The progress of evolution is continuous, in spite of some apparent intervals, and it is the same with moral as with biologic transformism.

"There are two ideas that we must absorb deeply if we wish to keep a scientific attitude of mind with regard to phenomena, if we wish to escape from the domain of prejudice and sentiment . . . on the one hand, that in science truth does not exist, but is constantly growing, more and more completely, more and more exactly; that is to say, more and more adequately to phenomenal reality, across and beyond all hypotheses, which are only temporary and can not pretend to be eternal. On the other hand, of justice itself the same thing is true: it does not exist, it becomes; it also is in a continued process of evolution, and grows more and more complete and exact as it assures social equilibrium better and better, across and beyond all moral forms, all precepts and all systems. To these we should not attach any absolute value any more than we do to theories and hypotheses."—*Translation made for* THE LITERARY DIGEST.

WATER: PURE AND ADULTERATED.

COMMENTING on a recent report by Dr. Hamer, the medical officer for the County of London, in which it is stated that a quarter of a pint of carbonated or aërated water of some kind is consumed daily by every man, woman, and child in the United Kingdom, *The Hospital* says editorially:

"It does seem inconceivable that, with the supplies of the new water board freely available, so large a number of persons should seek to contaminate what poets describe as 'the pure element,' not only with carbonic-acid gas, but also with a great variety of physicky abominations of different kinds. Dr. Hamer attributes the custom, in some degree, to the fact that our potable waters, by the filtrations and other processes necessary in order to present them to the consumer in a state of satisfactory purity, are deprived of a freshness which is grateful to the palate, and that this is in a certain degree restored by the artificial aëration. To some extent, no doubt, this may be so, but the explanation is hardly adequate to the magnitude of the phenomena to be explained. It is apparent, not only from the quantities of these waters consumed, but also from the extent to which they are manufactured of a low price in poor neighborhoods, often by foreigners of highly objectionable type, and for the supply of localities containing almost exclusively a poor population, that they are regarded in some degree as necessary, and that there must be an ignorant prejudice against mere water, as such, sufficiently powerful to induce an enormous expenditure upon substitutes of pence and halfpence which would be far better devoted to the purchase of nourishing food. There is an old story of a famous wine-taster who made a bet that, when blindfolded, he would pronounce correctly upon the nature of anything which was given him to drink. He confessed himself beaten by a glass of water. He felt sure that he had never tasted that particular liquid before, but he affirmed without hesitation that it was 'very nice.' The late Mr. Justice Maule, too, is reported to have given a famous decision, in the case of a locked-up jury, that water was not 'drink' within the meaning of the act; but, in spite of the judge and of the expert, we would strongly urge upon the consumers of some of the messes described by Dr. Hamer that they should at least give water a trial. We can not conceive that any one in possession of his senses, who had once tasted pure water, should wish it to be disguised by any of the common methods, or should waste half-pennies in compassing the adulteration of a fluid which may be had of good quality for nothing."

SUGGESTION AND PERSUASION.

THE difference between the processes named in the title to this article is explained in a recent contribution to the *Revue Scientifique* (Paris, February 25) by Dr. Bernheim, the famous French hypnotic expert, professor in the University of Nancy. According to Bernheim, writers on hypnotism have very often confused the two words. Suggestion, says the writer, includes persuasion, but is a much wider term, embracing even methods of influencing the unconscious activities of the organism. That such activities may be influenced in this way has been denied by many authorities, but Dr. Bernheim describes an interesting experiment that supports his view. He writes:

"Persuasion, in the most ordinary sense of the word, is the introduction of ideas into the brain by speech. It is one of the modes of suggestion. With speech are associated also the motive impressions produced by gestures, intonation, tears, the physiognomy, and other suggestive methods that reinforce the action of the spoken word.

"Suggestion includes persuasion by speech, but it includes much else; its significance is much more comprehensive. Every psychic image, every idea, whether it comes through one of the five senses or through an internal sensation, or is awakened in the brain itself by the shock of reminiscence, constitutes a suggestion. . . . Hearing a waltz suggests the idea of dancing; the sight of a beautiful trinket may suggest the idea of ownership; the smell of a good roast gives the idea of eating, etc.

"The idea may determine the correlative act after reflection, by the initiative of the subject on which it acts. In other cases the act follows the idea as a reflex, without time for consciousness or reason to come in. These are facts well known in psycho-physiology. The idea turns into action either automatically or after reflection. But the latter may also inhibit or prevent the transformation of idea into action, by contra-suggestion. . . . . .

"Suggestibility, in the case where it is brought about by persuasion, that is, by speech, depends on two elements: the aptitude of the brain to accept the idea, that is to say, *credivity*; and its aptitude to transform the idea into action, that is to say, ideo-dynamic excitability."

The author's reason for using the word "credivity," instead of "credulity" is, he tells us, that he wishes to express a different idea. Credivity, the property of believing or trusting what is said, is a normal property of the brain; it is only when excessive that it becomes credulity. The former is physiological; the latter is an infirmity. A person may be very credulous and yet not suggestible, because his ideas are not easily transformed into acts. Conversely, great suggestibility does not always imply credulity, for it may be due to the fact that ideas are changed into acts so rapidly that the reason has no time to intervene.

That suggestion may act upon functions independent both of consciousness and will is illustrated by Dr. Bernheim thus:

"I register the pulse of a subject taken with a Marey sphygmograph; . . . at the same time I register the time with a second's pendulum; I count the pulse out loud, but after a little time I count more pulsations than there really are, for instance 120 instead of 80; I thus apparently record an acceleration during a certain time. I then find, by examining the record that the pulse has

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really beaten faster by an average of 9 to 10 pulsations a minute while I have been counting faster, and has returned to its normal figure when I stopped counting. Likewise, if the count is made slower than the real pulsation, the pulse slows up by 6 or 7 beats a minute. . . . . .

"Here is a kind of suggestion that falls under my definition and not under that of those who disagree with me. I have introduced by the auditive nerve into the brain of the subject the acoustic image of accelerated or retarded rhythm. This image becomes psychic, that is to say, an idea. This idea acts on the innervation of the heart and brings about its acceleration or retardation. The psychic image is a phenomenon of consciousness; the realization of the idea is unconscious; the subject does not know that his pulse has beaten faster or slower. . . . . .

"Have I operated by persuasion? I have not spoken to the subject; I have not explained to him that his heart was going to beat slower or faster. His mind would probably not have accepted this statement anyway, at least unless it had been previously illuminated by psycho-physiologic study.

"Have I operated by suggestion by causing to enter into the mind of the subject the idea of acceleration or retardation of the pulse, in some indirect way? By counting the pulse more or less slowly, it may be said, you have made the subject believe that his pulse was really beating faster or slower, and he has simply realized this suggestion. To this I reply that a metronome, beating 120 or 200 per minute, simply placed before the subject whose sphygmographic record is being taken, without touching the pulse, without appearing to count, also produces the same acceleration.

"I add that I have made the experiment on one of my patients, who has in turn collaborated in my experiments on others. . . . I have obtained with him an acceleration of 15 pulsations a minute. In the following form the experiment may be made by any one on himself: The experimenter walks at an ordinary pace; at a given moment he counts quickly while continuing to walk. The pace quickens automatically and instinctively, following the accelerated rhythm of the step, without any intervention of the mind or the will, in accordance with this law of ideo-dynamism that I have formulated and that constitutes the mechanism of suggestion.

"This experiment with the heart shows also that the idea governs not only the voluntary life, the life of relation, but also the unconscious and automatic life—a fact that is important from the standpoint of therapeutics."—*Translation made for* THE LITERARY DIGEST.

IS A SCIENTIFIC MARKING-SYSTEM POSSIBLE?

THOSE who have had to do with the inaccuracies, the eccentricities, and the injustice of the marking system as ordinarily employed in our schools and colleges will be apt to agree that its reform is desirable; but most of those who know the difficulties in the way will be likely to admit that this is well-nigh impossible. It is only within recent years that the subject of the assignment of numbers representing grades of excellence has received any expert attention at all. First studied in connection with biology it is now being applied to school and college grading. That some of the members of our college faculties are giving it serious thought is evidenced by the interesting article on "Examinations, Grades, and Credits" contributed to *The Popular Science Monthly* (February) by Prof. J. McKeen Cattell, of Columbia University. Says Professor Cattell:

"The determination of individual differences, the improvement of useful traits, and the assignment of men to the work for which they are fit are among the most important problems in the whole range of pure and applied science. The extraordinary growth of the material sciences with their applications during the nineteenth century requires as its complement a corresponding development of psychology. It would, under existing conditions, be intolerable to erect a building without regard to the quality and strength of materials—to use at random a wooden beam or a steel girder; yet we often do much this thing in selecting men for their work and adjusting them to it.

"In examinations and grades we attempt to determine individual differences and to select individuals for special purposes. It seems strange that no scientific study of any consequence has been made to determine the validity of our methods, to standardize and improve them. It is quite possible that the assigning of grades to school children and college students, as a kind of reward or punishment, is useless or worse; its value could and should be determined. But when students are excluded from college because they do not secure a certain grade in a written examination, or when candidates for positions in the government service are selected as the result of written examination, we assume a serious responsibility. The least we can do is to make a scientific study of our methods and results."

That the usual written examination as a test is worse than useless is Professor Cattell's opinion. Says the writer:

"It seems scarcely possible to determine what students are fitted for a college course by means of a written examination; and I fear that the systematization of entrance examinations under the auspices of a board will be harmful to secondary education. The German method, which has made some progress here, of leaving the decision to the school seems much better. If we can not accept the recommendation of the school, I should prefer to see the candidate passed upon by two psychological experts. If their independent judgment agreed, I should have more confidence in this than in the results of any written examination. In general, I should admit to college any students who were not pronounced unfit by expert opinion, dropping of course those who subsequently proved themselves unfit. Requiring all students to pass an examination in Latin composition and the like is as out of place in a modern university as an ichthyosaurus on Broadway.

"Our college entrance requirements and examinations are a serious injury to secondary education, and they select very imperfectly the men who should have a college education. Of 262 students who entered Columbia College in 1900, only 50 completed the regular four-year course in the college. Civil-service examinations often exclude the fit from the public service. In Great Britain the method is carried to an extreme, and the results depend as much on the coach as on the candidate. Almost anything is better than appointments for party service; but past performance, character, habits, heredity, and physical health are much more important than the temporary information that can be but imperfectly tested by a written examination. I should not be willing to select a fellow or an assistant in psychology by such a method, and to select a professor would be nearly as absurd as to choose a wife as the result of a written examination on her duties. To devise and apply the best methods of determining fitness is the business of the psychological expert, who will probably represent at the close of this century as important a profession as medicine, law, or the church."

In many cases Professor Cattell finds that there is a tendency to grade men above the average. He says:

"Professor Pearson finds that in estimating the health of English boys, teachers place twice as many above 'normally healthy' as below, and he seems to regard it as gratifying that English boys should be more than normally healthy. We look on our own students as better than the average and in any case give them the benefit of the doubt. We call things 'fair' that are only average, and then the word 'fair' comes to mean average. Then we assign the grade 'fair' to students who are below the average, and a 'fair' student comes to mean a poor student. In assigning grades such words should be avoided; we should learn to think in terms of the average and probable error.

"If grades are given on a centile system, the grade should mean the position of the man in his group; thus 60 should mean that in the long run it is more likely than anything else that there would be forty men better and fifty-nine not so good. . . . . .

"The determination of the validity of the grades given to college students and their standardization appear to me to be important, because I regard it as desirable that students should be credited for the work they do rather than for the number of hours that they attend courses. By our present method a student who fails gets no credit at all, while a student who is nearly as bad (and perhaps worse) gets as much credit toward his degree as the best student in the class. In our graduate faculties we credit men for work they do, and this principle is also adopted in the secondary schools that have broken the 'lock step.' Just now we hear much about the need of shortening the four-year college course. Men can not do the work of four years in three by attending more courses each year, but some men accomplish as much in three years as others do in four, and many men, if they had an adequate motive, would do as much in three years as they now do in four."

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THE RELIGIOUS WORLD.

HOW DID THE BELIEF IN THE RESURRECTION OF JESUS ORIGINATE?

MANY Christian believers will learn with a certain shock that German theologians are seriously debating, at this Easter time, whether Jesus ever rose from the dead. Professor Gunkel, of Berlin, a leader of one of the most radical schools of higher criticism and an advocate of the so-called "historico-religious" method in dealing with the Scriptures, has written a book on "The Historico-Religious Interpretation of the New Testament," in which he tries to show that the belief in the resurrection of Jesus was the natural outgrowth of the mythology of the times. He says in substance:

Among the factors that contributed to the belief in the resurrection, the first and foremost is the personality of Jesus. His disciples were convinced that such a life could not be extinguished. But how could a belief in the resurrection of the dead originate at all? The idea of resurrection is intimately interwoven with that of ascension, and is the counterpart of the belief in a descent into hell. Faith in the death and resurrection of gods was an important part of the mythology of the Orient. Egypt, Babylonia, Phœnicia, furnish ample proof of this fact. The empty grave of Zeus in Crete is an evidence of this faith. The idea of a resurrection of the gods was no doubt originally suggested by nature. The divinities of the sun and of vegetation seemed to die in the winter and come to life again in the spring. The *form* in which the belief in resurrection appears in early Christianity is identical with that found in the Gentile nations, notwithstanding the difference in content. It can not be claimed that the disciples *directly* took their idea of the resurrection of Jesus from foreign sources. But it is plain that among the Jews themselves the foundations for this belief already existed. Isaiah xlix. 6-8, li. 16, and liii., can be understood only in reference to the figure of a dying and a risen God. When early Christianity, appealing to this prophecy, accepts the idea of a resurrection, it unconsciously absorbs foreign material here as elsewhere. True it is that the *official* faith of the Jews in the time of Christ knew nothing of such a doctrine; but this does not make it impossible for the belief to have existed in certain secret circles.

The day of the resurrection, too, can easily be explained along the same lines. The sacred Lord's Day, on which the sun comes forth from its winter night, can be identified only with the old Oriental day of resurrection, and must certainly have been borrowed from the Oriental tradition. The time indicated by the phrases, "on the third day" or "after three days," is also the product of foreign influences. These "three days" occur frequently. Jonas remained three days in the belly of the whale—a variation of a mythical account of the sun-god devoured for three days by the monster of the deep. Daniel is told by an angel that the evil one shall hold power over the earth for three and a half "times." According to Rev. xii. the youthful hero from heaven needs three and one-half times for his growth until his victory. Apollo on the fourth day after his birth hastens to Parnassus and slays Pycho, etc.

The real point at issue in the whole matter, however, is not so much how the faith in a resurrection originated, as how it came to pass that this belief was associated with the person of Christ, who had suffered a disgraceful death upon the cross.

A reply to this book has been made by Pastor von Schwartz, in the *Studienstube*. He says:

"This new 'explanation' really explains nothing. If the belief in a resurrection has its source in mythology and prophecy, how can we account for its becoming such an overpowering factor in the faith of the early Christians and in the development of the church? The new method is rich in guesses, but guesses are no proof, and the causes alleged to have given birth to the mysteries of the Christian creed are altogether insufficient to explain the wonderful power of the Christian faith. It is true that Gunkel declares that he seeks only to explain the *form* of the doctrine of resurrection, without any detriment to the religious *content* of this doctrine; but the average reader will pronounce this a distinction without a difference. Mere religious ideas and abstractions will not satisfy hungry souls; and if the Easter message has only the objective basis in history which Gunkel credits it with, then it can never furnish the certainty of the victory of life over death which constitutes the basis of belief in a personal resurrection. Gunkel's statement that the Egyptians expected the same blessings from the resurrection of Osiris that Christianity does from the resurrection of Jesus brings no comfort to us. Even at best the religious idea in this doctrine is not specifically Christian. The Christian church will not be able to make any use of this new explanation. What would a pastor in the pulpit proclaim to his people on Easter day if he had accepted this new view?"—*Translations made for* THE LITERARY DIGEST.

A PSYCHOLOGIST'S ESTIMATE OF CHRISTIAN SCIENCE.

CHRISTIAN Science possesses a twofold claim upon the interest of thoughtful persons, says James Rowland Angell, professor of psychology in the University of Chicago. In the first place, "it exhibits in a striking fashion the slight extent to which the much-vaunted scientific spirit of the present day has really filtered into the intellectually middle-class mind." In the second place, "it affords us unrivaled opportunity to observe a religious cult and religious traditions in the making." Professor Angell holds it evident that "Christian Science could never have taken root, much less have thrived and spread, in a community where the modern scientific conceptions of thoroughness, care, and precision were generally disseminated." Nevertheless, it is here and it is flourishing. How can its remarkable development be explained? What measure of truth does it contain? What should be the attitude toward it of a rational, broad-minded citizen?

Proceeding to answer these questions (in *The World To-Day*, April), Professor Angell says:

"Viewing the situation broadly, it appears to me that two factors are largely responsible for the rapid expansion of the Christian Science movement. The first of these has to do with therapeutic phases of the cult. The present-day American is notoriously predisposed to neurasthenic ailments of all kinds. He—and she—live at a high tension, which readily permits the emergence of hypersensitivity of one kind and another, and readily gives an exaggerated neurotic turn to many ailments that normally are free from such complications. Here then is a very large contingent of persons suffering from impaired physical tone, with a morbid interest in their own hygienic welfare. Now, let it be forcefully announced that Christian Science has a panacea for disease, and you will find thousands of these people ready and willing to try it, just as they would try patent medicines. . . . . .

"The second great factor in the development of the Eddy doctrine is primarily religious, altho it is doubtful if its force would ever have become discernible without the assistance of the therapeutic agencies already mentioned. Just as there was and is a great mass of nervously ill-adjusted persons for Christian Science to work upon, so there is a great mass of persons who have largely lost a living faith in the religious traditions of the fathers; or who have, at all events, ceased to feel religion as a vital force in daily life. Such persons are sometimes spiritually restless and unhappy, craving the firm standing-ground of their childhood's beliefs. Sometimes they are simply out of touch with organized religious life and interests, living a dwarfed and self-centered spiritual existence. To them enters Christian Science working miracles, making the blind to see, the lame to walk; bringing to pass tangible results in the common, work-a-day world, and doing all these things in the name of a new revelation continuing the traditions of the New Testament. Is it any wonder that to such minds a movement which comes into the lives of men to ease pain, quench anxiety, and pour out comfort should seem touched beyond cavil with the spark of the divine?

"I do not mean, of course, to say that no one ever became a Christian Scientist apart from the working of the two influences I have pointed out. But I do mean emphatically to urge that in the supplying by Christian Science of certain poignant needs felt by two great classes in the community, we find an explanation in some sort proportionate to the magnitude of the movement to be explained."

A candid examination of Christian Science in its threefold aspect

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THE "CEREMONY OF FEET-WASHING,"

Held in Jerusalem on Thursday of Easter Week. Twelve priests, representing the Disciples, sit on a platform around the Greek Patriarch, who washes their feet with rose-water.

as religion, philosophy, and therapeutics is held to reveal extraordinary limitations. It "has borrowed much that is true from Christianity," but "it is certainly doubtful whether it has any real right to the word Christian," and "its teaching upon certain fundamental tenets of historical Christianity is distinctly heterodox." The doctrine of the atonement, for example, "becomes a farce the moment one accepts the Christian Science denial of the reality of sin." As a philosophy, "it has made all the most fatal blunders and all the most obvious and needless errors which are open to this form of metaphysics." It "denies that matter exists and asserts it is an illusion," but "fails utterly to account for the existence of the illusion." As therapeutics, Christian Science is admitted to have "a far stronger case." On this point Professor Angell writes:

"Mesmerists, hypnotists, Christian Scientists, faith-curists, mental healers, medicine men, priests, saints, and physicians, one and all succeed, by playing upon the imagination, in producing remarkable changes in bodily health. Moreover, so far as the evidence is available, the more intelligent employment of such agencies displays astonishing uniformity in the results achieved. Essentially the same disorders show themselves amenable to alleviation under the auspices of Christian Science as under hypnotic treatment; and about the same percentage of such disorders fails to yield to treatment under the two forms of procedure. A great mass of diseases—and among them most of the more terrible scourges to which human life is heir—utterly withstand such methods. Insomnia, headache, neuralgia, paralysis of certain types, chorea, certain forms of epilepsy, hypochondria, hysteria, neurasthenia, alcoholism, morphinism, asthma, and certain diseases of the alimentary tract, not to extend the list to its full length, are frequently relieved either temporarily or permanently.

"Other diseases, like Bright's disease and tuberculosis, may be relieved of some of their more distressing symptoms through suggestive therapeutics. And one method of mental healing will sometimes prove efficacious when another one has failed. The great thing is to get the patient's mind completely divorced from his ailments and firmly convinced of his physical well-being. This result is naturally achieved in certain cases more easily in one way than in others.

"In all diseases caused by bacilli, such as typhoid, smallpox, cholera, and bubonic plague; in all cases of fracture and in all cases of traumatic lesion, the efficacy of mental factors in the process of recovery is wholly secondary and all but negligible. Moreover, in such diseases as cancer there is not a scintilla of really reliable evidence to show the slightest recuperative effect from mental sources. Many other diseases are also obstinately refractory to any such methods.

"The net result of this situation is, then, that there are certain diseases upon which Christian Science, like other methods of mental therapy, can exercise beneficent influences; whereas there are many frightful diseases before which it is wholly powerless. The diseases with which it succeeds most uniformly are those in which the nervous system is primarily implicated."

Professor Angell prophesies that the Christian Science movement will "go to pieces," but he thinks that its decadence will not be due primarily to attacks from outsiders. He concludes:

"Such attacks are quite as likely as not to give the Christian Scientist the benefit of apparent martyrdom. Indeed, one inevitably hesitates to attack an institution which is bringing happiness to so many people. All the outsider can do is to see to it that a wholesome public spirit is maintained upon matters of public hygiene and then allow the Christian Scientist to go his own way. If one may venture to predict on the basis of history, one may feel fairly sure that the sect will go to pieces by disintegration from within. As soon as the authority of Mrs. Eddy's *living* personality is removed, schism will crop out and the beginning of the end will be at hand. The crest of the Christian Science wave seems already to have passed in certain portions of the country."

EASTER IN JERUSALEM.

A VIVID account of the "most picturesque of Easter celebrations"—that held from year to year in Jerusalem—has been written by the Rev. Dr. John Bancroft Devins, editor of the New York *Observer*. Preparations for the Holy Week, he tells us, are started at least as early as the beginning of Lent. Pilgrims from every part of the world swarm over the country and gather in the city. On Palm Sunday, Latins, Greeks, Armenians, Syrians, and Copts, arrayed in their richest vestments and carrying palms, march through the Church of the Holy Sepulcher. The greatest ceremony of Easter Week, the "washing of feet," takes place on Thursday morning and is thus described (in *The Woman's Home Companion*, April):

"The ceremony of feet-washing is not called a miracle play; it is rather a relic of the Middle Ages than a real play. In a chair of state on an elevated platform sits the Greek patriarch facing the east. Around him, representing the twelve disciples, are a dozen priests; at each corner of the platform is a stand for a large candle; a temporary pulpit has been set up in front of the platform.

"The robes of the priests do not suggest the simple garb of the Galilean fishermen, and as for the vestments of the patriarch, they are the admiration of every feminine heart. Covered with gold and weighted with jewels, they must constitute a fortune for the possessor. On his head he wears a jeweled crown of enormous value.

"A priest reads the passage from the Gospel of John in which the humility of Jesus is narrated in simple terms. Laying aside his costly robe, the patriarch steps forward; a priest relieves him of his crown, and another rolls back the sleeve of his tunic and lays a towel over his arm. From a large silver bowl rose-water is taken, with which the feet of the priests are washed. The solemn ceremony is somewhat disturbed by the frantic efforts of the pilgrims to get even a drop of the water on their handkerchiefs or other articles.

"Following this service, after a brief rest the patriarch and three priests represent the 'agony' in Gethsemane, the former kneeling at the foot of the stairway leading to the platform, and the latter representing the sleeping disciples a short distance away. Resuming their places on the platform, after a few minutes robes and crowns are replaced, a signal given to a photographer in a window

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opposite, and the scene is preserved for the faithful. As the procession wends its way back to the church, the patriarch sprinkles the crowd with the water with which he had washed the feet of the priests, and the pilgrims, with bared heads, devoutly receive his benediction.

"The feet-washing ceremony in the public gaze savored little of the humility which it represented; the 'agony' was farcical."

Good Friday is celebrated with a mystery play. A small figure of Jesus is placed upon a cross, "crucified," then taken down, carried away, and laid upon the cover of the so-called "Tomb of Christ," where it remains until Easter morning. Saturday afternoon witnesses the most remarkable ceremony of all, based on the old tradition that on this day "holy fire" descends from heaven into the Chapel of the Tomb. At this point we quote:

"Every person in the immense throng that packs the church and the court on Saturday morning has at least one candle; many have three bound together, representing the Trinity, while others have thirty-three bound together, each one standing for a year in the life of their Lord. For hours they remain in the gloomy, unventilated building—many of them all night—and from daylight until noon they stand, pushed, jostled, and thrust back by the Turkish soldiers, who clear the way for religious and civic processions. The consuls from foreign lands have been besieged by visitors who desire to secure advantageous places from which to view the 'miracle.' . . . . . .

"Above the din of voices can be heard, by those who understand the language, these words: 'This is the tomb of Jesus Christ;' or, 'Jesus Christ has redeemed us;' or, 'This is the day the Jew mourns and the Christian rejoices.'

"The processions have all entered the church, and the stillness may be felt. Every candle and lamp has been extinguished. A bell rings, and the voices of singers are heard. The procession moves slowly around the sepulcher and stops in front of the door. The patriarch enters the little chapel. The interest becomes intense—the suspense painful. Will the 'Holy Fire' descend as it has done without fail for centuries, convincing the multitude that the Holy Spirit is within the tomb manifesting Himself as at Pentecost by fire? The openings through which the fire is to come are crowded with eager, devout men, who have the special honor of being the first to receive the 'holy flame.' In a moment the hand of a priest draws out a large torch all aflame, and in an incredibly short time the interior of the church is ablaze; the light soon spreads to the crowd outside, until every candle is lighted not only in the court but in the overhanging windows, and even to the roofs of the highest buildings. Men and women alike are beside themselves in their anxiety to catch the light as quickly as possible. They pass their hands through the flame, and then rub their cheeks and hair and clothing; then they blow out the flame, and pour the melted wax into the palm of one hand, and rub it on cheeks and hands. Tallow and wax drip over the clothing and the bared heads of the excited pilgrims, who have no thought of the consequences.

"The fire is carried from the church to the waiting crowd by runners, who are to take their lighted candles to Bethlehem and to churches and convents as far away as Nazareth. Swift horses are waiting at the city gates, for special honor is given to the one who first reaches the church and lights the lamps, which are not to be extinguished until the next descent of the 'Holy Fire.'"

Dr. Devins thinks "it is pitiable to look down on the thousands of infatuated pilgrims who believe with all their hearts that the fire which lighted their candles came directly from heaven"; and he says that intelligent priests know that it was caused by the striking of a match by the patriarch. "The spiritual authorities," he adds, "do not enlighten the credulous, it is said, because the shock would be fatal to their faith." He concludes:

"Soon another company wends its way toward the Holy Sepulcher, and, as on the previous night, men and women sleep until the midnight hour, when the Easter services begin. This Sabbath morning is ushered in by the ringing of bells, whose echoes are caught up, until the peal in Jerusalem is answered by those in St. Petersburg and Rome and London and New York:

"Christ, the Lord, is risen to-day!
Sons of men and angels say."

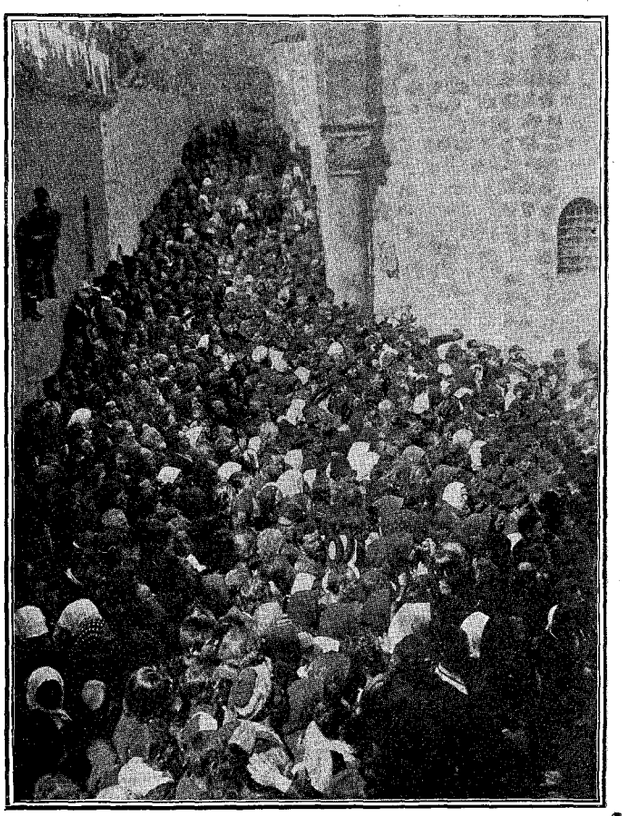
METHODISM AS THE "ALTERNATIVE" TO ROMAN CATHOLICISM.

IN the newly issued biography of the late Hugh Price Hughes, written by his daughter, the story is told of how the London Methodist leader once entered a Roman Catholic Church in Italy on the evening of Christmas Day. He was visibly moved by the prostration of the congregation and their manifest belief that Christ was in their midst, and when he got outside he said to his wife: "I understand this. They have it—the root idea." The incident serves to emphasize Mr. Hughes's admiration for the Roman Catholic Church, and his oft-expressed conviction that Methodism and Roman Catholicism represent the two supreme types of organized religion for English-speaking people. Futile efforts to federate the Free Churches of England in 1890 evoked the exclamation, "Protestantism is a mob!" On another occasion he said:

"In Anglicanism or Methodism, or any other of the Protestant communities, if a man comes along full of the zeal of the Holy Ghost, willing to lay down his life for the advancement of the church and humanity, and to use any method, conventional or unconventional, in the achievement of this purpose, he is scowled at, looked down upon, tied up here and tied up there, so that in the end, if he wants to do his work in this world, he has to clear out of Methodism or any other 'ism' altogether. But the Pope, on the contrary, welcomes him, ties a rope round his waist, and gives him more or less *carte blanche* to do as he pleases—*i.e.*, he founds an order, and so keeps both himself and the whole concern alive. Oh, if we could only imitate his policy in this respect, the whole world might be at our feet."

It was not that Mr. Hughes gave unreasoning allegiance to the Roman Catholic organization—he considered the papacy itself "an excrescence" and passed severest strictures on much of the church's doctrine and practise; but he felt that Methodism, if it is to fulfil its mission, must incorporate the best features of Roman Catholicism. To quote further from his daughter's narrative:

"Observation and reflection had led him to the conclusion that



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RUSSIAN PILGRIMS STRUGGLING TO SECURE THE "HOLY FIRE."
The tradition runs that every year, on the day before Easter, "holy fire" descends from heaven into the Chapel of the Tomb.

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Christian churchmen must ultimately converge toward Roman Catholicism or Methodism properly interpreted, *i.e.*, he saw in these the ecclesiastical organizations which were most consistent and also most suited to the needs of humanity. Other branches among the English-speaking nations must inevitably converge toward one or the other. The idea came to him with increasing force that all the special advantages offered by Romanism to weak and tempted humanity could be offered by Methodism, without any of the objections which are insuperable to thoughtful Protestants. . . . . .

"Certain forms of Protestantism were felt by him to be the religion of the strong, not of the weak and erring. The system which John Wesley, under God, had inaugurated, was formed, he thought, to meet the needs of the British multitude, to enter into its life and respond to its needs, just as the Roman system claimed to do. The Roman Catholic friars and the early Wesleyans had alone made an indelible impress on the masses of the people. 'The Reformation,' he would say, 'was essentially an upper and middle-class movement, and did not affect the people.' 'Till Wesley came they were left without any abiding religious influence.' He knew the early Quakers to be an exception to this, but as a religious system their influence was *nil*. It was difficult to conceive how a system which so dispensed with forms could ever have an adherence save that of the few. The Salvation Army again, whose separation from Methodism he always deplored, and the zeal of whose officers he greatly admired, was still less likely to form a permanent organization. Moreover, he was heard to say, 'They do not even make proper provision for the sacraments specially ordained by our Lord, and that is fatal'; and again, 'The devotion of their officers is wonderful, but they lack men of signal capacity.'

"Thus the Methodist ecclesiastical system, 'properly interpreted,' seemed to him the alternative to Romanism, possessed as she is of the same compactness, the same interpenetration of the ordinary life, the same recognition of the needs of humanity, but suited to the self-respect and good sense of the English people. To show how this was so, he intended to write a book."

THOREAU'S RELIGION.

ONE of the most interesting passages in the Thoreau journal, now being printed in *The Atlantic Monthly* (see THE LITERARY DIGEST, February 18) is that in which the Concord philosopher compares Hinduism with Judaism, to the disadvantage of the latter, and incidentally reveals his own religion. He says:

"The Hindus are more serenely and thoughtfully religious than the Hebrews. They have perhaps a purer, more independent, and impersonal knowledge of God. Their religious books describe the first inquisitive and contemplative access to God; the Hebrew Bible a conscientious return, a grosser and more personal repentance. Repentance is not a free and fair highway to God. A wise man will dispense with repentance. It is shocking and passionate. God prefers that you approach him thoughtful, not penitent, tho you are the chief of sinners. It is only by forgetting yourself that you draw near to Him.

"The calmness and gentleness with which the Hindu philosophers approach and discourse on forbidden themes is admirable.

"What extracts from the Vedas I have read fall on me like the light of a higher and purer luminary, which describes a loftier course through a purer stratum—free from particulars, simple, universal. It rises on me like the full moon after the stars have come out, wading through some far summer stratum of the sky.

"The Vedant teaches how, 'by forsaking religious rites,' the votary may 'obtain purification of mind.'

"One wise sentence is worth the State of Massachusetts many times over.

"The Vedas contain a sensible account of God.

"The religion and philosophy of the Hebrews are those of a wilder and ruder tribe, wanting the civility and intellectual refinement and subtlety of the Hindus.

"I do not prefer one religion or philosophy to another. I have no sympathy with the bigotry and ignorance which make transient and partial and puerile distinctions between one man's faith or form of faith and another's—as Christian and heathen. I pray to be delivered from narrowness, partiality, exaggeration, bigotry. To the philosopher all sects, all nations, are alike. I like Brahma, Hari, or Buddha, the Great Spirit, as well as God."

FOREIGN COMMENT.

THE TRUTH ABOUT MR. WITTE.

THE personal dislike of Mr. Witte attributed to Nicholas II. by the most accurate newspapers in Europe does not seem to eliminate the former Minister of Finance as, in many respects, the most important factor in the immediate future of his own country. Instead of "sitting on the fence with his face toward autocracy," as the London *Standard* describes the sometime attitude of Mr. Witte, he is just now, according to the same exceptionally well-informed authority, "sitting on the fence with his face to constitutionalism." It is to be noted that the St. Petersburg correspondent of this English daily is known to be in the confidence of Russian noblemen of high rank, and to have means of securing correct information concerning events within the Czar's palace not enjoyed even by the representatives of some Paris dailies. Hence entire credence is given to the following details supplied by him:

"It is believed, however, that the time is near at hand when the long game will be ended. Mr. Witte's chances were apparently never better, in spite of the fact that he was never so isolated as now. The sympathies of the Liberals cooled markedly when, in the heat of the struggle with Mr. Plehve, he abandoned the rural members of the Agricultural Commission, who, relying on his promise of protection, boldly laid a finger on the maladies of the Russian State. But the Liberals have of late turned their eyes again on the masterful statesman.

"On the other hand, Mr. Witte has never been so feared in the palace as since the Czar placed the execution of the reforms in his hands. People at court are firmly convinced that he is a secret patron of the Revolutionists, and it was this sentiment that inspired the stories of his having been subjected to arrest in his house and that his papers had been searched. Nevertheless, both sides recognize his towering talents, and are unwilling to take steps which would render his cooperation with either impossible. He remains the living bridge between autocracy and constitutionalism—possibly the only bridge autocracy can cross safely."

Commenting editorially upon the information supplied by its correspondent, the London *Standard* is impressed by the helplessness of the Czar's attitude in the presence of the ministers to whom he appeals for advice:

"We see at once the sovereign whom theory and tradition recognize as autocrat of Russia appealing in a tone of almost despairing helplessness to confidential officials who, from the same standpoint, are but creatures of his will. Nor is it difficult to imagine how they shrank, as they listened to the invitation to speak [during a recent ministerial council in the palace] from facing the ordeal of telling their master the plain and wholesome truth. That is the Nemesis of despotic rule. The irresponsible arbiter of fate who insists upon bearing alone the awful load of authority can not in the hour of distress by a mere summons convert servants into friendly counselors. Yet the very extremity of the country's peril unsealed the lips of the Minister of Finance, to whose department—by an arrangement which, in the light of Muscovite practise, is not a paradox—the care of the factory system belongs. Mr. Kokovtseff had the courage, the narrative runs, to hint in broken words the absolute need of reform. Once the fateful word was in the air, the eyes of the circle were turned to Mr. Witte. This remarkable personage seems destined, for evil or for good, to be the commanding figure in this stormy page of Russian history. Something of the mystery which attached to a famous English statesman, and much of the masterfulness associated with the name of Bismarck, belong to his character, as it is conceived both by close observers and by distant spectators. It is possible to detect a note of sphinx-like irony in the remarks with which he broke the heavy silence. He defined in cold, measured terms the relationship between autocracy and representative institutions. They were, he laid it down, flatly incompatible, yet—and all the emphasis of his pronouncement appears to reside in this sharp return to the realities of the position—the situation, he observed, is extremely critical. Developing his thesis that absolutism and constitutionalism can not coexist, he suggested, but did not formulate, the inevitable inference that absolutism must give way."

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TOGO'S STRATEGY BETWEEN ROZHDESTVENSKY AND VLADIVOSTOK.

TO await Rozhdestvensky as near as may be to Sasebo, to fall upon him within maneuvering distance of that great Japanese naval base, and to bring him to a decisive action by means of everything available that can float, are courses long dictated to Admiral Togo by all the principles of strategy of which the military expert of the London *Times* knows anything. But he was unsupported by that eminent expert, Mr. H. W. Wilson, who contend, in the London *National Review*, that "there is only one course which gives a reasonable probability of destroying the Russians," namely, for the Japanese admiral to "move his whole force to the neighborhood of Vladivostok," and there spend the time in "watching the three lines of approach with cruisers." The plan was recommended by its author as possessing "the great strategic virtue of concentration," and of "enabling Admiral Togo to bring his whole force to bear on the approaching Russians."

GENERAL SUKHOMLINOFF.
It is believed that he will play a prominent part in the event of a continuance of the war.

Meanwhile Admiral Rozhdestvensky bore in mind, if the Paris *Matin* mistakes not, that innumerable islets dot the surface of the Far Eastern seas, said islets having no communication with the outside world, and that they are admirably adapted for temporary bases. Within this remote expanse of waters, Rozhdestvensky was discerned by the sympathetic Paris *Gaulois* effecting a division of his squadron and possibly eluding the vigilance of the foe "by means of the various ruses certain to have suggested themselves to one of his astuteness." Unfortunately for him, however—we return to the analysis of the expert of the London *Times*—Rozhdestvensky's movements have for days been spied upon by Admiral Togo's "despatch of fast scouts and cruisers in the direction of the enemy," and "the scouts will have carried out the most important part of their mission when they have located the Armada and reported the direction of its approach." As for the chances of battle, this expert allotted them in Japan's favor, thus:

"The Baltic fleet wavers in its choice between heroism and ignominy. It is not to be despised, and no serious man in Japan makes the mistake of underrating its menace. The result of a battle is on the knees of the gods, and no man will care to foretell the issue. But, whatever the fate of the chief battle-ships, their leader is cursed with the escort of a great, unwieldy, and vulnerable convoy, and will have no freedom of maneuver. It is not unlikely that he may endeavor to seize and fortify some temporary base, place his convoy there in comparative safety, and confront the enemy with war-ships alone until the question of supremacy is decided. Out of all the vast armada of seventy or eighty vessels there are only five battle-ships which seriously count. Moreover, the delay will reduce the speed of the Russian ships and correspondingly lessen the chances of victory. The reduction in speed, owing to fouling, varies greatly in different ships even in the same waters and in the same time, but it is certain that it increases at an accelerated rate, and that a ship will add double as much fouling during the last half of a six months' period as during the first half. . . . . .

"The great superiority of the Japanese in cruisers and torpedo craft promises the destruction of the Russian convoy; without their colliers the war-ships must perish of inanition; the chances are that even a successful battle, which is very far from assured, will have results hardly to be distinguished from defeat. Even if a battered remnant reaches Vladivostok, and finds that it has still the right of the private *entrée*, which is quite uncertain, it will cause a fresh and a heavy strain upon the railway to make good naval deficiencies and losses; the new harbor of refuge will be ringed about by Japanese territory, and the squadron will be nearly certain to have suffered such considerable damage as to be out of court for the rest of the campaign."

The "forlorn hope," as English dailies termed it, that Rozhdestvensky might, by some unforeseen contingency, outfight or outwit the Japanese, suggested serious reflections to the military expert of the London *Mail:*

"The war, from the naval point of view, will begin afresh, and all the work that has been achieved by Admiral Togo and his gallant men will have to be done over again, under less favorable circumstances, with ships worn by hard service and severe fighting. Should any misfortune befall the Japanese navy—and in war the unforeseen often happens—Japan will be left in a most difficult position. There can be no question of maintaining her army in Manchuria if her command of the sea is once seriously menaced, and she will be face to face with these alternatives: either an appeal to England for intervention, which will necessarily involve war on our part, perhaps war against an alliance; or a reconciliation with Russia, of which England will ultimately have to pay the cost."

EMPEROR WILLIAM AS THE EVIL GENIUS OF THE CZAR.

SOME French journals are now earnestly warning the Czar against Emperor William. Nicholas, it would seem from recent articles in the Paris *Figaro* and other French publications, conceives himself to be securing the service of William's cunning and resources for the furtherance of Russian diplomatic ends; and that is precisely what William would have Nicholas suppose. The point is taken up by the London press, and we are told that there will be a day of reckoning for Emperor William. He pushed the Czar into the war with Japan, says the London *Times*—not in those exact words, but in many editorial remarks and in many special articles by its most trusted correspondents. Emperor William's aim, according to the London *Spectator*, is "to exploit, politically and commercially, that portion of China which is outside the sphere of Russian ambitions," the war serving his purpose

THE RUSSIAN DANCING BEAR.
—*Wahre Jacob* (Stuttgart).

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THE DAUGHTERS.

THE SON.

THE CZAR'S CHILDREN.

in that it has given him "the opportunity he had so long and so ardently desired." "Japan," adds the British weekly, significantly, "will understand," and it suggests that she may give him "a polite reminder" after the war that "Kiao-chau belongs to China." From a somewhat similar standpoint, the *Figaro* takes up the theme:

"Let us follow, step by step, German policy in the Far East, and we shall see the realization from day to day of a plan formed in advance in its most trivial details.

"There is, to begin with, in 1895, on the day after the conclusion of the treaty of Shimonoseki, which ended the Chinese-Japanese War, the intervention of Germany, who (thanks to the blindness of those who then directed French diplomacy) obtained, with the support of France and Russia, the renunciation by victorious Japan of the Liao-tung peninsula and the fortress of Port Arthur.

"From this first error everything else resulted.

"As early as 1897, Germany, ever pursuing the same policy, exacted and obtained from China a lease of Kiao-chau Bay, which led Russia definitely to install herself in Port Arthur, and which led England, drawn in spite of herself into an enterprise she disliked, to occupy Wei-hai-wei temporarily.

"This seizure by European powers of territories belonging to China inevitably provoked a movement of reaction, and the Boxer insurrection was the logical outcome of the policy of invasion which Germany had begun.

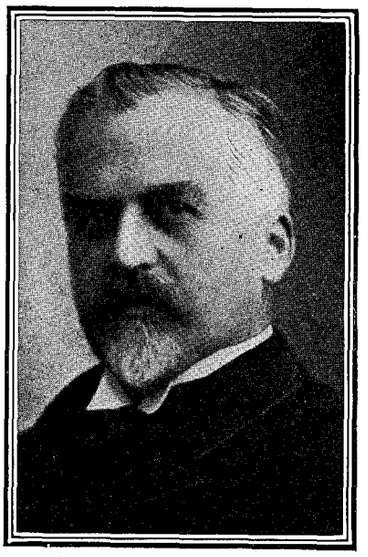
"Did William II. at that time believe for a moment that he could realize his dream of a great European expedition against eastern barbarism? It is possible. At any rate he managed—and the result was substantial enough in itself to satisfy him—to have the supreme command of the troops in China entrusted to Field-Marshal Count von Waldersee.

"It is unnecessary to recount the various episodes signalizing the presence of Count von Waldersee in China. Let it suffice to note that he lost no opportunity to push Russia into installing herself more solidly in Manchuria. In a pamphlet which quotes many documents in the case and which deals with the causes of the present war, written by Baron Suyematsu, formerly Japan's Minister of the Interior, may be found proof that Count von Waldersee strove to intensify the conflicts over Manchuria that arose between Russia and Great Britain. . . . . .

"Russia, thus encouraged by those who should have halted her in the dangerous path she was treading, could no longer escape the trap so patently set. The war broke out.

"We have seen the course of this war unfolding itself for more than a year. But while Germany follows it with ill-concealed satisfaction, encouraging with simultaneous decorations beaten generals as well as winning generals, it is with an agonized anxiety that France follows the terrible spectacle.

"She did nothing to bring on the war, and Japan herself declares that she does not dream of holding France responsible for it, whereas she freely insinuates that bellicose instigations came from the German side."



MR. MAMOUCHKINE.
He, it is said, will preside over the Ministry of Justice in St. Petersburg.

This, it will be seen, concerns the immediate past. But the French daily is not less specific in its interpretation of the immediate present. The Czar is still the deluded being, and William is still his evil genius. That view is indorsed in every respect by M. André Chéradame, the noted French writer on world politics, who has two articles in different numbers of the *Correspondant* (Paris), based upon the theory that Emperor William's course in the Far East is dictated by the sentiment that he has much to gain by a continuance of the war in the Far East, and much to lose by its cessation at this particular juncture. The factors at work are thus stated:

"Let it be well understood that while the Berlin Government wished war between Russia and Japan, while it pushed Russia into the war, it had, at the same time, a desire for the triumph of Russia in the Far East. This desire is perfectly sincere, for it is based upon well-defined interest.

"For much as the power of the Czar in Europe is disadvantageous to Germany, to an equally great extent is a Russia triumphant on the shores of the Pacific a source of advantage to the most clear-sighted statesmen in Berlin. This may be understood without difficulty. Russia, by opening up to European commerce the vast regions of Manchuria and Korea, renders the penetration of these countries easier to the German business men, who are far better equipped than are the Russian merchants to take advantage of the new Asiatic markets. Moreover, the sway of Nicholas II., firmly established at Port Arthur and extending, if possible, over Korea, would constitute a protecting screen set between the formidable Japanese power concentrated in the Nippon Archipelago and Germany, who, since her installation at Kiao-chau in 1897, seeks to penetrate the province of Shan-tung, one of the richest and most populous in China and hence one of those in which European

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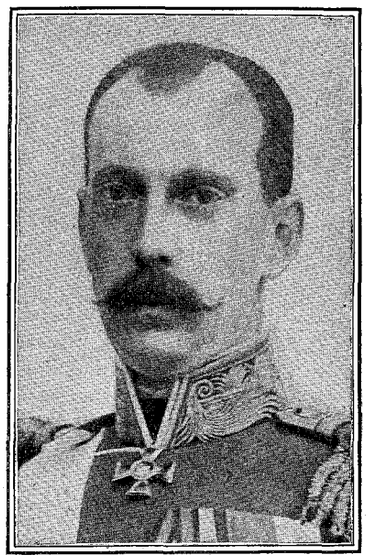
penetration is irritating and will become constantly more irritating to Japan.

"Were the Russians to hold Port Arthur, Seoul, and Fusan, they would concentrate upon themselves the ill-will of the Nippons for a long time, and during that period the subjects of William II., left undisturbed at Kiao-chau, could make good their penetration into the interior and secure their commercial foothold. If, on the other hand, Russia is kept out of Korea, if the standard of the Mikado floats over Port Arthur, it is Germany that becomes at once the chief foe of Japan. It can not be too often pointed out that Kiao-chau is but twelve hours' steaming distance from the Japanese naval station of Sasebo, and that, in the event of a final check to the Czar's troops in Manchuria, no long time can elapse without the creation of severe friction in the relations between William II. and the Mikado. If he wants to avoid this, the German sovereign will be compelled to act with amiability and conciliation, and yet practically to abandon the plan of German penetration in Eastern China, which is one of his most cherished aspirations. Were William II. to persist, he would incur certain disaster. The German navy, built to be formidable in Europe more particularly, will for a long time to come be quite inadequate for the defense of Kiao-chau against a Japanese attack.



GRAND DUKE PAUL ALEXANDROVITCH,
Who has been for some time in exile, and has now been pardoned by the Czar.

"Russian triumph in the Far East is therefore a German interest. It is likewise desired in Germany, for a quite practical reason, that the domestic trouble in the empire of the czars shall not exceed a certain limit. A Polish upheaval in Warsaw would inevitably react in the form of a serious agitation in Prussian Poland. It is true that this concern is a secondary one, for the German Government possesses all the necessary means for rapidly suppressing any movement among the Poles that might tend to insurrection.

"The Russo-Japanese war, consequently, entails some risks for Germany; but these risks are a slight matter in comparison with the solid advantages accruing, and long to accrue, to all Germany from the mere existence of the struggle between the Czar and the Mikado.

"Let us consider, first of all, the economic advantages.

"Since the commencement of hostilities, the greater portion of the supplies purchased abroad by Russia for the needs of the campaign have been obtained in Germany. There were the German ships, sold or chartered at very high rates to provision the Baltic fleet. There were the thousand and one things Russia had to buy outside her own boundaries and for which the Germans in St. Petersburg, supple courtiers and wonderfully familiar with the peculiar business methods of Nicholas II.'s capital, managed to secure orders on most remunerative terms. There is furthermore that Russian loan of 1905 which was placed in Germany under conditions prodigiously favorable to the lender, inasmuch as the greater part of the money, nominally loaned to Russia, will remain in the empire of William II. to pay for the ordered battle-ships and cruisers just laid down in German docks. And the end is not yet!

"But how describe the political advantages accruing to the German Empire from the Russo-Japanese War? Russia, occupied for long to come, as she will be, in the Far East, means, first of all, a field left almost free to German influence in the whole Balkan peninsula, in Constantinople, and in Asiatic Turkey. It is already manifest that the equilibrium maintained until so recently as last year, thanks to Russian prestige in Sofia and Belgrade has become again unstable. . . . . .

"Finally, the whole tremendous outcome of the Russo-Japanese War to Germany is the reversal in her own favor of the balance of military power existing in Europe in February, 1904. Every one knows that to meet the Japanese in Manchuria, the St. Petersburg general staff has had to disorganize the whole military system in Poland, to empty the arsenals of their finest material for the equipment of Kuropatkin's armies, and to despatch to the commander-in-chief some hundreds of thousands of men really intended for the purposes of a European war.

"Here are facts regarding which there can be no question. Their results are plain. Even should Russia end, as we hope, by being victorious, it is none the less certain that for years to come she will not represent to Germany any offensive military strength. As a direct consequence, the military power of Germany in the Old World is almost doubled without any need on the part of William II.'s empire to expend an additional mark for the support of its armies or to fire off a single gun."—*Translations made for* THE LITERARY DIGEST.

RUSSIA'S REFUSAL TO BE HUMILIATED BY JAPAN.

THE study of Russia's pride, which now absorbs the press of continental Europe, reveals autocracy untouched to nobler issues by the humiliation thrust upon it. Russia's actual attitude toward her crisis, as the Berlin *Kreuz Zeitung* expounds it, makes peace and war equally hateful to her grand-ducal cabal, but war, on the whole, less so. The Paris *Figaro* agrees that this is sound analysis. The Anglo-American press, it complains, has preached peace at Russia with a lofty superiority of tone that rasps her to madness. "Blow, wind! come, wrack!" she is, in effect, made to say with Shakespeare's hero, "at least we'll die with harness on our back." Whereat the Paris *Aurore* suggests that Russia "may profitably for herself" be reminded "by any disinterested friend she may have anywhere" that "from the sublime to the ridiculous is but a step." The simple fact of the situation, contends the *Indépendance Belge* (Brussels), is that "Russia would like to negotiate with Japan as if she (Russia) had not been defeated," an attitude which this liberal daily deems preposterous:

"Russia would assume to indicate herself the limits within which she would negotiate. To begin with, she would under no circumstances consent to pay an indemnity, because this indemnity, which would reach some $500,000,000, would permit Russia to continue the struggle until Japan had become completely exhausted. It would therefore be more advantageous, she believes, to devote this sum to the ruin of Japan rather than to her enrichment and to permitting her to acquire an immense navy. On the other hand, Russia would require the cooperation of France, the United States, Germany, and Great Britain in the peace negotiations with a view to moderating the demands of Japan. That conceded, Russia would consent to make appreciable sacrifices.

"Thus speak the despatches sent out from St. Petersburg, which are evidently intended to prepare the ground, to force Japan to reveal, on her side, the claims she intends to make good. Nippon diplomacy, however, takes good care to refrain from any discussion whatever, and, notwithstanding all the alleged interviews published here and there, it holds to this simple announcement: Let Russia make her propositions and we will see if there is any basis for negotiation in them; but until then we will go on with the war, and we will fight until Russia admits that she is beaten. In all reason, there is nothing else for Japan to say, and, desirous as she may be for the restoration of peace, it goes without saying that she will not compromise the result of her colossal efforts and of her victories by premature negotiations.

"In principle, the two leading claims set up on the Russian side—non-payment of an indemnity and participation by France, Great Britain, the United States, and Germany in the negotiations—seem inadmissible by Japan. Whatever may be alleged in St. Petersburg, the contest is no longer equal in Manchuria. Japan is triumphant all along the line, and Russia has not gained a single advantage of a kind to diminish the moral force of her military disaster. She is beaten, and hence it is quite natural that the

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Japanese should wish, by requiring an indemnity, to recoup themselves for the expenses entailed by this war. Russia affects to believe that with the amount of this indemnity she could continue the war until the complete exhaustion of Japan. That is madness. In six months, in a year, Japan will be as well able as she is now to make headway against Russia on land as well as on sea, and as her conquests will be more extensive she will have the right to be more exacting. Moreover, if loss of money be of no concern to Russia, she should, at least, be concerned at the loss of men.

"As regards the second point, it seems very difficult for Japan to transform her negotiations with Russia into a sort of international conference that would settle anew the Far Eastern question. France, Germany, Great Britain, and the United States have observed an absolute neutrality in the Russo-Japanese war. It would, therefore, be logical for them to observe the same neutrality in the peace negotiations that are to end the war. Japan does not find herself confronted by a group of Powers. She is confronted by Russia only. Besides, negotiations in which the European Powers were involved would be very liable to the risk of complicating matters, since there would be an inevitable tendency to discuss matters which do not affect Russian or Japanese interests alone."

The upshot will be, concludes the Belgian daily, that Russia will in the end have to make a peace more humiliating than any she might negotiate now. Even so, declares the Berlin *Kreuz Zeitung*, peace is likely to be delayed. That daily speaks with an intimate knowledge of the circumstances when it says:

"We believe we are not in error in the assumption that a conclusion of peace is not possible now because its consequences might be momentous. Loud as may be the demand for peace in the widest (Russian) circles, an unfavorable peace would, to all appearance, result in another revulsion of feeling that would be made use of against the dynasty by the very elements which now reproach it with continuing the war. That the agitation conducted from without has a directly anti-monarchical character can not be doubted. Even the peasantry, set in agitation by misuse of the Czar's name, unwittingly serve these ends. The priest Gapon, who follows up his destructive work with fresh manifestoes, makes no concealment of his anti-dynastic views. Russian socialism is equally anti-monarchical and anti-dynastic. It is comprehensible if under these circumstances the Government will not hear of peace."

According to the London *Times*, Russian officials of exalted rank have connived at a mystification of the chancelleries and of the world regarding the outlook for peace.—*Translations made for* THE LITERARY DIGEST.

PRECIPITATION OF THE CANADIAN CRISIS BY THE POPE'S DELEGATE.

IT was an unlucky moment for Sir Wilfrid Laurier, so nearly every newspaper in Canada thinks, when the Vatican's representative in Canada, Mgr. Donatus Sbarretti, invited a Manitoba Cabinet Minister to call at the apostolic delegation in Ottawa. Things were said at that interview and a document changed hands under circumstances that seem to imply a connection in the apostolic delegate's mind between Manitoba's desire to enlarge her boundaries and the Vatican's desire to promote the cause of sectarian appropriations for educational ends in that province. The Toronto *Saturday Night* more bluntly expresses it. Mgr. Sbarretti, it says, "attempted to blackmail the province of Manitoba into reestablishing separate schools, under the threat that, if such schools be not reestablished, the present narrow boundaries of that province would mark the limits of its territory forever." "Mgr. Sbarretti was speaking for himself only," retorts the French-Canadian *Temps* (Ottawa), adding that "the fall of the Laurier ministry has been decreed in all the Orange lodges," and that effort is consequently made to prove that the action of the papal representative was taken with the connivance of the Prime Minister himself. Here, in truth, was a point upon which newspaper comment immediately fastened. Did Sir Wilfrid Laurier know of the proceedings of the Vatican agent, and if so did he approve? Sir Wilfrid's own organ, the *Soleil*, had declared a short time previously that "Manitoba is being punished for her sins." However, Sir Wilfrid lost no time in denying that he was privy to the Monsignor's proceedings. "There is not the slightest ground for the preposterous and untenable theory," asserts the Ottawa *Free Press*, "that there was any understanding or collusion between Mgr. Sbarretti and the Government." At the same time, according to the Montreal *Witness*, the one object which prompted the Manitoba statesman (Hon. Robert Rogers) who revealed the papal representative's act was "to prove that the papal delegate and the Government acted together." Furthermore:

"It is Mr. Rogers's deliberate charge that had the province accepted the amendments to the school legislation of the province as proposed by Mgr. Sbarretti, the boundaries of the province would have been extended by the Government quickly and willingly; but that, as Mgr. Sbarretti's proposals were not accepted, the extension

DIGGING UP THE HATCHET.
Will this be the outcome of the strife at Ottawa?
—*News* (Toronto).

CREEPING EVER WESTWARD
Moves the shadow of the great hand.
—*World* (Toronto).

CANADIAN CARTOONS ON THE CANADIAN CRISIS.

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was obstructed, and in part refused. Sir Wilfrid Laurier denies in the most unqualified manner that Mgr. Sbarretti had anything at all to do with the Government's separate school and Manitoba boundary extension policy. This is the vital consideration in this controversy."

Regarding the consideration thus pronounced "vital," the Toronto *Mail and Empire* says that "the whole case points to the conclusion that through some channel of communication the Government and the representative of His Holiness have acted together." "Sir Wilfrid Laurier must do a great deal more than he has done," adds the Toronto *World*, "before he can be held to have cleared himself." But the attempt to establish a connection between the course of Mgr. Sbarretti and that of the Dominion's Prime Minister has failed, thinks the Toronto *Globe*, which, nevertheless, joins in the chorus of Canadian press denunciation of the Vatican's representative:

"It is a matter for profound regret, therefore, that a gentleman in Mgr. Sbarretti's position should have been guilty of conduct that must tend to increase the public excitement and intensify the irritations and heartburnings that are already altogether too much in evidence. Roman Catholics will make a great mistake if they impute the resentment which will undoubtedly be exhibited over this incident to bigotry or any allied feeling. Thousands of the broadest-minded and most tolerant men in this dominion will condemn the conduct of which Mgr. Sbarretti is accused, and which he tacitly acknowledges by refusing to deny. The spectacle of the representatives of a free province being threatened by one who is not even a citizen of Canada, and whose interference in matters of State is a violation of sound and established maxims of government, should be intolerable to every one who values the peace and liberty of his country. There should be no sectarian lines separating one citizen from another on this ground.

"The indignation of the Government of Manitoba in this regard will be overwhelmingly shared. There will be an entirely different feeling with regard to Mr. Rogers's very lame efforts to connect Sir Wilfrid Laurier with the matter."

A demand that Mgr. Sbarretti's recall be brought about has led to some misunderstanding of his real position in Canada, notes the Toronto *Globe* further. He is not, it points out, a diplomatic agent accredited to Canada officially. So far as the Dominion Government is concerned, his status in the present controversy is that of a private individual. "This," asserts the Toronto *News*, however, "is to insist on the form and to ignore the substance." The Toronto *World* understands that the Vatican has already decided to recall Mgr. Sbarretti to Rome, and the Montreal *Herald* informs its readers that the ecclesiastic went to Canada after having served the Vatican in Cuba, where "he and the American authorities did not hit it off very well."

LINEVITCH AND THE TASK CONFRONTING HIM.

OLD General Linevitch stands out, in the French press, amid the magnificence of battle prose. The kind complacency with which he scatters flowers on the grave of Kuropatkin's reputation, tolerating the presence of his predecessor as that of some disembodied spirit which can not tear itself away from what it loved in a previous existence, moves the Paris *Temps* profoundly. It vouches for his possession of those "unmistakable attributes" which "proclaim the soldier," and in flat defiance of the Osler theory regarding men over forty—Linevitch was born, some say, in 1838—the French daily avers that the great achievements of his career are still in the future. The prophecy is based, of course, upon the conviction of the organ of the French Foreign Office that Russia will continue the war. Nor is the tone of the *Gaulois* (Paris) less enthusiastic. Linevitch has succeeded, in a word, not only to Kuropatkin's responsibilities but to Kuropatkin's prestige in the columns of leading French newspapers. The *Temps* prints these details concerning him:

"In spite of his advanced age and of the numerous wounds he has received, which compel him to walk with a cane, he is one of those old men, numerous in Russia, who retain to the end of their lives the activity of mature age. Leaving the Tchernigoff college upon the completion of his course, he did not go through any military school, but wore, during his early years in the army, the simple cloak of a private soldier. For five years (1895–1900) he commanded the troops in the Amur region and was placed at the head of the so-called Siberia corps when those regiments were united into a single army corps (1900). He participated with them in the China campaign and was first under the walls of Peking with General Frey, who commanded the French troops. Returning to Vladivostok and becoming commander-in-chief of the Amur district when General Grodekoff passed from that district to the council of the empire, he for three years united these functions with those of the command of the first Siberian corps. Temporarily commanding the army of Manchuria in March, 1904, he was compelled, not without resentment, to relinquish this command to Kuropatkin in order to return to Vladivostok. In November he reappeared upon the theater of hostilities as commander of the first army.

"The colorless character of his past makes General Linevitch an object of suspicion to a certain category of officers who surround the Czar and may influence his choice. Hence other military combinations were studied out prior to that which was finally effected."

His aptitude for the command of large numbers of men and the fact that Russia's army in the Far East is still 250,000 strong, declares the *Journal des Débats* (Paris), led to the promotion of Linevitch. The *Indépendance Belge* (Brussels), no friend to the autocracy, concedes that Linevitch must be commanding at least 250,000 men at this time. The aged commander's task is to hold the Japanese back from Harbin, says the Paris *Matin*. Hence he is being reenforced at the rate of 35,000 men a month. But the *Gaulois* assigns him a mission connected with the fate of Vladivostok, the fall of which he must delay until the last possible moment in the event of a Japanese siege. The garrison in that town, according to the Berlin *Kreuz Zeitung*, amounts to some 24,000 men. "The soldiers there," it adds, "know that life will soon become stern for them." Linevitch will not be in any position to relieve those unfortunates, admits the celebrated military expert of the Paris *Temps*:

"The new strategical situation which the Russians must confront, now that the outcome at Mukden expels them from Southern Manchuria, singularly resembles that against which they contended in this very region at the beginning of 1904. Then Liao-Yang and Port Arthur had to be covered. There are to-day Harbin and Vladivostok. . . . . .

"And once more the initiative is with the Japanese. They may direct their operations at will either against the Russian citadel or against the Russian army of operations. To discuss the relative merits of either of these objects of attraction and to decide which should be the main consideration would be out of place at a time when the perspective of a new campaign has not opened up, and when it is the universal wish that it should not open up at all. It is none the less allowable to say that the freedom of action of the Japanese seems now complete, and that nothing need prevent them from immediately laying siege to Vladivostok as they laid siege, ten months ago, to Port Arthur. The 400,000 effectives at their disposal in Manchuria would then be divided into two bodies. One, of 250,000 men, would serve to watch the Russian force of equal number now retiring toward the bend of the Sungari. The other, of 150,000 men, would permit the delivery of a powerful blow against Vladivostok. . . . . .

"But thus to push success to extremes would be a blunder at this time. It would be dangerous to harry the giant already blind of one eye through the fall of Port Arthur, by gouging out the Vladivostok eye through which he looks forth upon the sea. That would mean condemning him to turn forever the grindstone of a war without issue. It would mean making of this blind and agonizing Samson an object of derision. But it would likewise mean bringing down upon oneself a fit of that fury in which the enervated hero regains all his strength, seizes the column with both hands, overturns the temple and overwhelms himself alive amid a ruin which, at least, avenges him upon the Philistines."—*Translations made for* THE LITERARY DIGEST.

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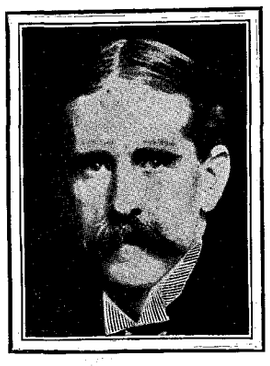
NOTABLE BOOKS OF THE DAY.

THE POETRY OF TALENT.

MUSIC, AND OTHER POEMS. By Henry Van Dyke. Cloth, 116 pp. Price, $1.00 net. Charles Scribner's Sons.

LIFE comes to Henry Van Dyke with no wild questionings, no deep regrets. He does not get the bitter flavor of mortality. His outlook is serene and full of faith that all is well. He seldom probes past the obvious and the orthodox, and because he speaks the heart of the common and the everyday, voicing in neither orphic nor mystic strain the thought of the ordinary well-bred, well-meaning folk about us, he is, in his degree, a poet of the home and the fireside, as Longfellow was.



HENRY VAN DYKE

His new book, "Music, and Other Poems," is keyed in much the same strain as his "Toiling of Felix and the Builders." There is seldom the Doric touch in his vocabulary; there is seldom the high lyric rapture, seldom the last thrilling flush of beauty.

Moreover he gives us no deep and original insights into the pathos and the wonder of existence. But he gives us the poetry of talent at its highest reach—the perfectly correct form, the eminently proper spirit, the entirely acceptable lesson. And we have no serious quarrel with this. The garden has room for the marigold as well as the magnolia. "The Statue and the Bust" and "The Cry of the Children" brim with their passion and their tears; but because we drink here the cup of trembling, need we reject the gourd of content? Need we fill our ears with the tent-maker's plaint:

"What without asking hurried *whence*.
And without asking *whither* hurried hence.
O many a cup of the forbidden wine
Must drown the memory of that insolence!"

Need we fill our ears with this philosophy of despair, and reject the abiding faith of Van Dyke's "Sleep Song":

"Life is in tune with harmony so deep
That when the notes are lowest
Thou still canst lay thee down and sleep,
For God will not forget."

This mood of trust is common with Dr. Van Dyke. In his sonnet on "Work," he asks that he may ever say:

"This is my work; my blessing, not my doom.
Of all who live, I am the one by whom
This work can best be done, in the right way."

A fine high *motif* this, and recalling George Eliot's more objectified:

"'Tis God gives skill,
But not without men's hands: we could not make
Antonio Stradivari's violins
Without Antonio."

"The Legend of Service" takes up another of Dr. Van Dyke's characteristic lessons. Asmiel, the youngest angel in heaven, is puzzled to know which of the three holy men of Lupon most loves the Lord, whereupon God gives him a test by which to ascertain:

"Tell each of them his Master bids him go
Alone to Spiran's huts across the snow.
There he shall find a certain task for me,
But what, I do not tell to them, nor thee;
Give thou the message; make my Word the test,
And crown for me the one who answers best."

In the temple the angel finds Bernal praying. The holy man pauses at the message to ask *why*. Malvin is in his closet thinking out great thoughts. At the angel's word, disturbed, he looks up to ask *how*. But Fermor, busy out upon the street, cries only *when*. The inference is plain.

Perhaps the things in the book that move the heart most deeply are those simple lines that touch the immemorial grief over the death of a little child. In "Dulci's Memorial," with its gentle, grieving cadence, "Was it long ago or yesterday?" there is a delicate and tender pathos; and "The Message" pours out comfort to those remembering the little mounds out under the rain and the snow.

But after all that can be said in praise of Dr. Van Dyke's book, one must admit that his work lacks the precious and peculiar fire of true poetry. We seldom find the fresh and vivid phrase, the striking and inevitable word, the new and startling attack.

SHALL WE MARRY?

PAM. By The Baroness von Hutten. Cloth, 392 pp. Price, $1.50. Dodd, Mead & Co.

"PAM" is a wild little story moving among English manors and Italian villas in a station of life beyond all thought of toil and money. Pam comes before us, with her monkey in her arms, a very young heroine of ten; and we leave her, again holding the monkey, a young woman just at the end of her teens—at about the age when the lady of the ordinary novel steps upon the stage.

She is the daughter of Guy Sacheverel, an opera singer, and an English lady of degree, both ostracized by society and living together in exile in Italy, unmarried because of the obstacle of the man's living legal wife. But this man and woman, the parents of the uncannily wise Pam, do not, like Hester and Dimmesdale, feel the remorse of the situation. They are most romantically happy, finding the world well lost in the society of each other.

Careless, joyous, unmoral as the birds of the air, the two roam from summer land to summer land, finding even the child an intrusion upon the perfect, endless delight of being alone together.

Knowing her anomalous position in life, yet innocently unashamed, utterly careless of public opinion, utterly untrained in conventionalities, the tragic-eyed young girl vibrates between sojourning with these irresponsible light-hearted parents and visiting her charmingly cynical grandfather, Lord Yeoland, who has himself left no experience of life untasted, no illusion undestroyed.

Imperious, unaccountable to any authority, Pam's will is the wind's will, and her purity the snowflake's purity. She knows no social punctilios. She takes for her dearest friend a tragedienne with a Bernhardt past, and outside the pale of society; she visits her father's cast-off wife; she calls upon a bachelor alone in his apartments with all the innocent assurance of one chaperoned by a vigilant mamma. Defying thus every convention and prejudice, she yet walks through the world as unsmirched and white-minded as Una with her lion.

BARONESS VON HUTTEN.

The timeliness of the book hinges upon its running discussions and illustrations of the philosophy of love and marriage. Pam's position—and it is emphasized by the ill-starred marital unions of the book—is that matrimony with its vow of the forever-after, is the death-knell of love. The author in her preface begs us not to ascribe to her the views of her erratic book folk, but she has surely made out a bad case for the married. As Pam sagely observes of the little world she knows, all the married here are chafing under their chains; all held in other unions are finding life free and joyous. One has to recall the tragedy of the scores of such reckless alliances that he has known in real life to get his balance after the leaning to the other side in "Pam."

AMONG THE DEEP-SEA FISHER-FOLK.

THE HARVEST OF THE SEA. By Wilfred T. Grenfell. Cloth, 162 pp. Price, $1.00 net. Fleming H. Revell Company.

DR. GRENFELL'S PARISH. By Norman Duncan. Cloth, 155 pp. Price, $1.00 net, Fleming H. Revell Company.

IN "The Harvest of the Sea" the story of the work accomplished by the missions to the deep-sea fishermen of the Dogger, Newfoundland, and Labrador banks is told by one of the missionaries, and in "Dr. Grenfell's Parish" the story of the work of that particular missionary is told by one who, we need scarcely remind our readers, possesses an intimate knowledge of the affairs of the sea. Both books are characteristic of their authors, and both are singularly effective. Their avowed purpose, to stimulate widespread interest and active cooperation in the task of ameliorating the inevitably hard lot of the toilers of the deep, can not fail of fulfilment.

Casting his narrative in the form of a twofold autobiography, related in part by a North Sea and in part by a Newfoundland fisherman, Dr. Grenfell grips the attention and appeals to the heart from the outset. It is difficult to realize that the narrators are but creations, so thoroughly has this "young Englishman who, for the love of God, practises medicine on the coast of Newfoundland and Labrador" caught the spirit and the point of view of these Captains Courageous. In literary adventures of this type there is always the danger of lapsing into artificiality, but there is nothing of the artificial in Dr. Grenfell's rugged, straightforward account of the horrible conditions prevailing before the coming of the mission and hospital ships to the fishermen of the North Sea, of the long battle against

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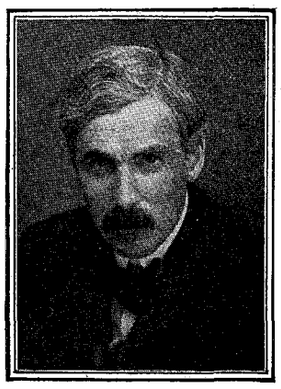
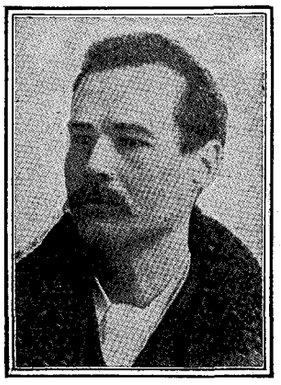
prejudice and greed that preceded their successful establishment, and of the wonderful results already obtained; nor in his vivid recital of the cruel hardships of the "liveyeres," "comeouters," and other "harvesters" of Newfoundland and Labrador.

"A wreck on the Labrador coast," Mr. Duncan tells us, "excites no wide surprise. Never a season passes but some craft are cast away. But that is merely the fortune of sailing these waters. . . . Most men—I hesitate to say all—have been wrecked; every man, woman, and child who has sailed the Labrador has narrowly escaped, at least." Such is the region Dr. Grenfell has selected for his "parish." In his rounds he annually patrols two thousand miles of the "worst coast in the world," by



NORMAN DUNCAN.



WILFRED T. GRENFELL.

steamer in the brief open season of summer, by sledge during the rigors of winter. Prior to his advent the inhabitants of this realm of desolation were practically without medical attendance. Now, not only hospital ships but hospital stations, manned by brave, intelligent, and sympathetic physicians, operating under the tireless direction of Dr. Grenfell, minister to their needs the year round.

Nor is it only as a preacher of the Word and a healer of the sick that the young English doctor has won a large place in the hearts of the Labrador folk. By protecting them from the rapacity of "planters" and traders, by promoting home industries, by establishing cooperative stores, he has assisted them far on the road to an economic independence of which they had hitherto not so much as dreamed. Small wonder, then, that in summing up his survey of the doctor and his work, we find Mr. Duncan pronouncing him "the bravest and the most beneficently useful man I know." These little books, telling a story of great needs and great deeds, deserve a wide circulation.

THE BIOGRAPHY OF A CELEBRATED NURSE.

THE LIFE OF FLORENCE NIGHTINGALE. By Sarah A. Tooley. Cloth, 344 pp. Price, $1.75 net. The Macmillan Company.

IT will be a surprise to the majority to learn that Florence Nightingale, the Englishwoman who left London half a century ago to go to the Crimea and nurse British soldiers, is still alive. The author of this biography of her, just published, states in the preface that it was written to commemorate the jubilee of the illustrious heroine, who started on the mission destined to bring lasting fame to herself and health and comfort to thousands of suffering soldiers, October 21, 1854. She was eighty-four years old last May, and her King, who was a boy when she began her career, bestowed on her, as a compliment suited to the occasion, the dignity of a Lady of Grace of the Order of Saint John of Jerusalem. Florence Nightingale, though such a very old lady and an invalid, who has not left her bed for nine years, still retains an active interest in the same humanitarian things to which her whole life has been devoted. Her declining years are passed in a small but comfortable and refined home, 10 South Street, Park Lane, London. Her mind remains clear, and she follows with interest events of the day and retains her life-long ardor for all that relates to nursing.

"Her friends marvel most at the almost youthful roundness and placidity of her face. Time has scarcely printed a line on her brow, or a wrinkle on her cheeks, or clouded the clearness of her penetrating eyes, which is the more remarkable when it is remembered that she has been a suffering and overworked invalid ever since her return from the Crimea. The dainty lace cap falling over the silver hair in long lapels gives a charming frame to Miss Nightingale's face, which is singularly beautiful in old age."

The author of this biography has fitly performed her task. The book is no great achievement as literature, but there was scant need that it should be. On the other hand, while faithfully recording this exemplary career, there is no foolish enthusiasm or obtrusion of the biographer upon the biographed.

Florence Nightingale came of gentle folk who were intellectual, well-to-do, and benevolent, so that her training and environment were conducive to her vocation in life. Her strongest bias from the beginning was toward kindness and helpfulness to others. In her day it was an unheard-of thing for a woman of breeding and education to become a professional nurse. She prepared herself systematically for this position to which her nature drew her.

The class of women who were nurses made the Government little inclined to employ them. They were of the "Sairey Gamp" stamp. Sidney Herbert suggested sending Miss Nightingale out to superintend the nurses, and wrote her a letter on the subject. A letter from her, in acceptance, crossed his. Six days after the date of Lord Herbert's letter she left London for the Crimea with thirty-eight companions. It was a revolutionary step in the life of the world, and the corner-stone of a beautiful progress. An Irish clergyman, when asked to what sect Miss Nightingale belonged, made the effective reply: "She belongs to a sect which, unfortunately, is a very rare one—the sect of the Good Samaritan."

TALES OF "MACHINE" POLITICS.

SLAVES OF SUCCESS. By Elliott Flower. Cloth, 304 pp. Price, $1.50. L. C. Page & Co.

MR. FLOWER has collected into a volume seven stories originally published in periodicals and adds an eighth, "now published in its entirety for the first time." They are good enough tales to be rescued from ephemerality, and call for little but commendation. Mr. Flower, in his "Foreword," speaks of the collection as "this story," and designates the several stories as "chapters." The same characters do indeed appear and reappear in them, but there is no common motif, except that all deal with some form of machine politics.

ELLIOTT FLOWER.

Mr. Flower's style is simple; he has scarcely any play of humor, and manifests no resentment, latent or overt. The impersonality that marks his setting-forth of sad truths embodied in examples is a fine artistic quality; yet the reader is perfectly sure where Mr. Flower's sympathies lie. Evil comes to him who evil does. One after another the "boss" artizans in political jobbing get a throw-down, coming croppers over the very wires they have stretched for the feet of others. It is a game of "set a thief to catch a thief."

"Slaves of Success" means politicians whose crookedness makes them hostages to their own tools. Different types are presented. John Wade is for power and Ben Carroll for money. "Wade was politically unscrupulous, but personally honest—a combination sometimes found. This means that he was not a boodler himself, but that he was not above helping boodlers in order that he might use them politically. He would not offer a man money, but for a political price he would let him steal it from others or from the State. Carroll, on the other hand, used politics for his pecuniary advantage. . . . He liked to rule, but he played politics principally because it put him in the way of making money." These two needed and used one the other, simply because neither was strong enough alone. Wade was a good deal more "decent" a man than Carroll, but you can't "handle pitch without being defiled." One perfectly honest politician is introduced, of the "hayseed" brand, and Wade's dealings with him are cleverly set forth.

The point Mr. Flower aims at making in these stories—and he succeeds well in doing it—is thus set forth by Wade when Carroll is after him to "save" a low-down criminal who has been "used" for political purposes. Carroll tells Wade if he doesn't help Haggin out, that thug's friends will learn of it and "throw him down." "They'll know who could have saved him and them, and you won't be ace-high to a yellow dog in a district that you and I rule now." Whereupon Wade retorts, bitterly:

"You and I are supposed to be bosses, Carroll, but we are slaves. To hold our power, we have to do a lot of things we don't want to do and that we know we ought not to do. We're slaves to the men we think we boss. We have to watch out for them, protect them, and do their bidding in most of the affairs of life, or we can't rule them in politics. That's philosophizing, Carroll, and you may not understand it, but you'll understand this: I've reached the limit; I've monkeyed with my little warped conscience all that I dare. Bogan will have to handle his own crime business. Is that plain enough?" Carroll's reply was beautifully characteristic: "I think you're a fool."

Wade gets downed in the State Senatorship he was gunning for, and by a beautiful poetic justice it was simple Azro Craig, the "hayseed," who woke up and "did" him. So, too, Carroll gets routed by a young, clean politician with money, who is roused to fight him hard through his love for a sweet girl in Settlement work. She marries him as a reward.

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"Heroes and Hero Worship."—Thomas Carlyle. (Macmillan Company, $0.25.)

"Library of Congress: A Bibliography and Chronological Record."—Thorvald Solberg. (Government Printing Office.)

"The Quakeress."—Max Adeler. (John C. Winston Company, $1.50 net.)

"Alaska and the Klondike." — J. S. McLain. (McClure, Phillips & Co., $2 net.)

"Scandinavia." — R. Nisbet Bain. (Macmillan Company, $2 net.)

"Twelve Stories and a Dream."— H. G. Wells. (Charles Scribner's Sons, $1.50.)

"The Orchard and Fruit Garden."—E. P. Powell. (McClure, Phillips & Co., $1.50 net.)

"The Yellow War."—"O." (McClure, Phillips & Co., $1.20 net.)

"Little Stories of Courtship."—Mary Steward Cutting. (McClure, Phillips & Co., $1.25.)

"The Story of a Literary Career."—Ella Wheeler Wilcox. (Elizabeth Towne, Holyoke, Mass.)

"The Deluge and Its Cause."—Isaac Newton Vail. (Suggestion Publishing Company.)

"Animals' Rights."—Henry S. Salt. (A. C. Fifield.)

"Free Thinking and Plain Speaking." — Leslie Stephen. (G. P. Putnam's Sons, $1.50.)

"Religion and Art and Other Essays."—Right Rev. J. L. Spalding. (A. C. McClurg & Co., $1.)

"The Progress of Hellenism in Alexander's Empire." — John Pentland Mahaffy. (University of Chicago Press, $1 net.)

"Religion: A Criticism and a Forecast."—G. L. Dickinson. (McClure, Phillips & Co.)

CURRENT POETRY.

The Crisis.

BY GEORGE MEREDITH.

Spirit of Russia, now has come
The day when thou canst not be dumb.
Around thee foams the torrent tide,
Above thee its fell fountain, Pride.
The senseless rock awaits thy word
To crumble; shall it be unheard?
Already, like a tempest-sun,
That shoots the flare and shuts to dun,
Thy land 'twixt flame and darkness heaves,
Showing the blade wherewith Fate cleaves,
If mortals in high courage fail
At the one breath before the gale.
Those rulers in all forms of lust,
Who trod thy children down to dust
On the red Sunday, know right well
What word for them thy voice would spell,
What quick perdition for them weave,
Did they in such a voice believe.

Not thine to raise the avenger's shriek,
Nor turn to them a Tolstoy cheek;
Nor menace him, the waverer still,
Man of much heart and little will,
The criminal of his high seat,
Whose plea of Guiltless judges it.
For him thy voice shall bring to hand
Salvation, and to thy torn land,
Seen on the breakers. Now has come
The day when thou canst not be dumb,
Spirit of Russia:—those who bind
Thy limbs and iron-cap thy mind,
Take thee for quaking flesh, misdoubt
That thou art of the rabble rout
Which cries and flees, with whimpering lip,
From reckless gun and brutal whip.
But he who has at heart the deeds
Of thy heroic offspring reads
In them a soul; not given to shrink
From peril on the abyss's brink;
With never dread of murderous power;
With view beyond the crimson hour;
Neither an instinct-driven might
Nor visionary erudite;
A soul; that art thou. It remains
For thee to stay thy children's veins,
The countertides of hate arrest,
Give to thy sons a breathing breast,
And Him resembling, in His sight,
Say to thy land, Let there be Light.

—*From The London Times.*

The Kings.

BY ROBERT W. CHAMBERS.

Over the world He died to save,
Crowned with thorn and scourged with rod,
The same sad world his tired feet trod—
See them capering over his grave!
Lord!—for they know not what they do,
Lord!—for they know not why they rave,
Lord, forgive as he forgave,
And suffer the Kings to mock his grave.

Cap and bells and the grace o' God!
Way for the half-crazed, inbred Kings!
One in a helmet with silver wings
Whose people cringe at his sullen nod;
One in the cheap bronze crown he tore
From a herder of swine and his paramour,
And one whose crown shed many a pearl
When his beard was tweaked by a dancing-girl.

Way for the registered bench-show breed!—
Bred in and in till their crazed wits reel;
Way for the Emperor sheathed in steel,
Ally of God in His hour of need!
Hail! to the squattering Balkan King
Who hacked the hands from a Man he feared;
Hail! to the Thing that leered and peered,
Watching us under the Dragon's Wing!

Mate them close lest ye sully the breed!—
Lest the dam cast back and bear a Man;
For not since the breeding of Kings began
Shall ye read of a Man from royal seed.

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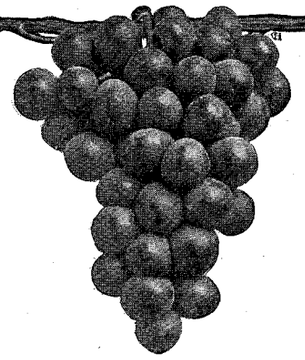

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And one still lives who damned his soul,
Another who drove a Queen to shame—
From sire to sire, from foal to foal,
Carry the blameless royal name!

Lord!—for they know not what they do,
Lord!—for they know not why they rave,
And Men be many and Kings be few.
Forgive them, Lord, as He forgave,
And suffer the Kings to mock His grave.

—*From Saturday Evening Post.*

The Solitary.

BY MADISON CAWEIN.

Upon the mossed rock by the spring
She sits, forgetful of her pail,
Lost in remote remembering
Of that which may no more avail.

Her thin, pale hair is dimly dressed
Above a brow lined deep with care,
The color of a leaf long pressed,
A faded leaf that once was fair.

You may not know her from the stone,
So still she sits who does not stir,
Thinking of this one thing alone—
The love that never came to her.

—*From Harper's Magazine.*

PERSONALS.

Oscar Wilde's Last Days.—The recent publication of Oscar Wilde's book "De Profundis," which he wrote while in prison, adds interest to a letter contributed to the St. James's *Gazette* (London), in which the writer (evidently an intimate friend of Wilde's) corrects some misstatements about the noted author's last days in Paris. The stories of his supposed privations, his frequent inability to obtain a square meal, his lonely and tragic death and his cheap funeral, are all grotesquely false, says this writer. The correspondent adds:

"True, Oscar Wilde, who for several years before his conviction had been making at least £5,000 a year, found it very hard to live on his rather precarious income after he came out of prison; he was often very 'hard up,' and often did not know where to turn for a coin, but I will undertake to prove to any one whom it may concern that from the day he left prison till the day of his death his income averaged at least £400 a year. He had, moreover, far too many devoted friends in Paris ever to be in need of a meal, provided he would take the trouble to walk a few hundred yards or take a cab to one of half a dozen houses. His death certainly was tragic—deaths are apt to be tragic—but he was surrounded by friends when he died, and his funeral was not cheap; I happen to have paid for it in conjunction with another friend of his, so I ought to know.

"He did not become a Roman Catholic before he died. He was, at the instance of a great friend of his, himself a devout Catholic, 'received into the Church' a few hours before he died; but he had then been unconscious for many hours, and he died without ever having any idea of the liberty that had been taken with his unconscious body. Whether he would have approved or not of the step taken by his friend is a matter on which I should not like to express a too positive opinion, but it is certain that it would not do him any harm, and apart from all questions of religion and sentiment, it facilitated the arrangements which had to be made for his interment in a Catholic country, in view of the fact that no member of his family took any steps to claim his body or arrange for his funeral.

"Having disposed of certain false impressions in regard to various facts of his life and death in Paris, I may turn to what are less easily controlled and examined theories as to that life. Without wishing to be paradoxical, or harshly destructive of the carefully cherished sentiment of poetic justice so dear to the

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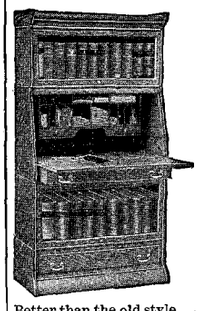

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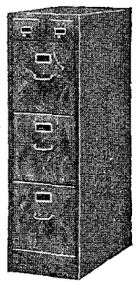

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British mind (and the French mind, too, for that matter), I give it as my firm opinion that Oscar Wilde was, on the whole, fairly happy during the last years of his life. He had an extraordinarily buoyant and happy temperament, a splendid sense of humor, and an unrivaled faculty for enjoyment of the present. Of course, he had his bad moments, moments of depression and sense of loss and defeat, but they were not of long duration. It was part of his pose to luxuriate a little in the details of his tragic circumstances. He harrowed the feelings of many of those whom he came across; words of wo poured from his lips; he painted an image of himself, destitute, abandoned, starving even (I have heard him use the word after a very good dinner at Paillard's); as he proceeded he was caught by the pathos of his own words, his beautiful voice trembled with emotion, his eyes swam with tears; and then, suddenly, by a swift, indescribably brilliant, whimsical touch, a swallow-wing flash on the waters of eloquence, the tone changed and rippled with laughter, bringing with it his audience, relieved, delighted, and bubbling into uncontrollable merriment.

"He never lost his marvelous gift of talking; after he came out of prison he talked better than before. Every one who really knew him before and after his imprisonment is agreed about that. His conversation was richer, more human, and generally on a higher intellectual level. In French he talked as well as in English; to my own English ear his French used to seem rather labored and his accent too marked, but I am assured by Frenchmen who heard him talk that such was not the effect produced on them.

"He explained to me his inability to write, by saying that when he sat down to write he always inevitably began to think of his past life, and that this made him miserable and upset his spirits. As long as he talked and sat in cafés and 'watched life,' as his phrase was, he was happy, and he had the luck to be a good sleeper, so that only the silence and self-communing necessary to literary work brought him visions of his terrible sufferings in the past and made his old wounds bleed again. My own theory as to his literary sterility at this period is that he was essentially an interpreter of life, and that his existence in Paris was too narrow and too limited to stir him to creation. At his best he reflected life in a magic mirror, but the little corner of life he saw in Paris was not worth reflecting. If he could have been provided with a brilliant 'entourage' of sympathetic listeners as of old and taken through a gay season in London, he would have begun to write again. Curiously enough, society was the breath of life to him, and what he felt more than anything else in his 'St. Helena' in Paris, as he often told me, was the absence of the smart and pretty women who in the old days sat at his feet!"

Beecher's Youthful Failing. — Julia Ward Howe, writing in *The Reader Magazine*, tells this story of Henry Ward Beecher:

"I remember a delightful little supper which took place at the Fields residence while the war was still in progress. The guests of the occasion were Mrs. Stowe, with one of her daughters, Henry Ward Beecher, and myself. Mr. Beecher had occupied part of the evening with a stirring lecture on some topic relative to the crisis of the moment. There had been talk of a new federation of States, from which New England should be excluded. The lecturer had said: 'I take it that there will be patching and darning on our national map when New England is left out in the

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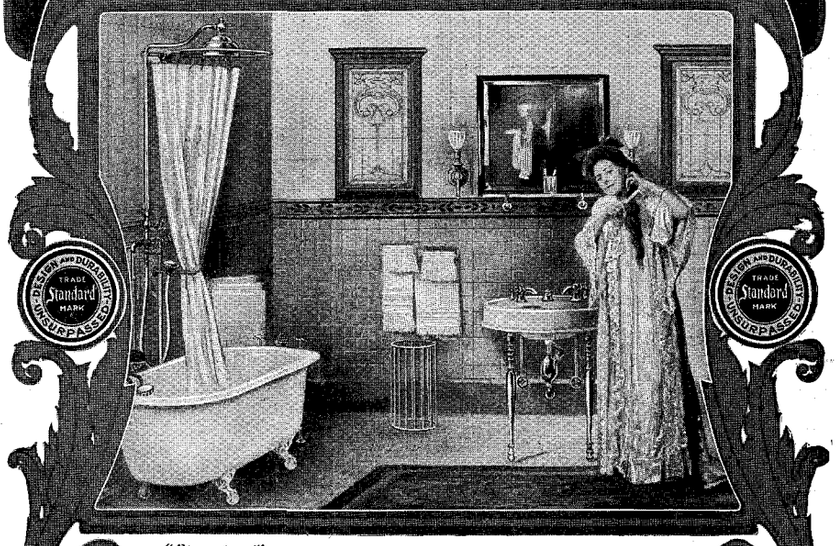

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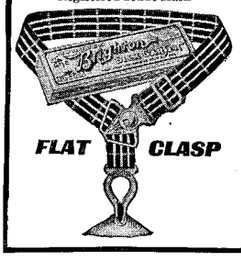

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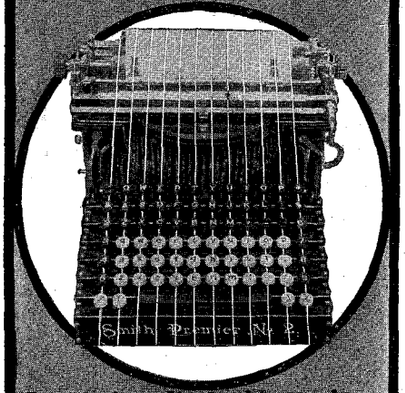

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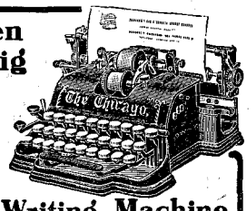

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cold.' He had also humorously commented upon the grandiose style of Yankee lying in comparison with that of our English relatives. At the supper which followed Mrs. Stowe said to her brother: 'Henry, when you were a boy, you used to lie in that lordly Yankee fashion of which you spoke in your lecture just now.' To this accusation Mr. Beecher laughingly pleaded guilty, amusing us with some anecdotes of his youthful mischief."

An Instance of Daring. — Brig.-Gen. E. V. Sumner relates in *The Army and Navy Journal* the following, which presents a remarkable illustration of the courage and chivalry of the American soldier. General Sumner says:

"In the movements of large bodies of men during war, the actions of individuals are scarcely noticed, little thought of at the time and forgotten later. It may be of interest to some readers to have a few instances of personal daring and bravery brought before them, a description of the incident as it occurred being the only object. Among the thousands of deeds of individual valor that took place daily during Grant's campaign in the Wilderness there was one instance particularly striking.

"On May 6, Sheridan's cavalry struck out from the main army of the Potomac toward the right of Lee's army. At Todd's Tavern the Confederate cavalry was encountered and the fight began, everybody on foot, because there were few roads through the Wilderness, and the trees and underbrush were so dense the men frequently had to crawl through on hands and knees. The Confederates, being greatly outnumbered, were gradually forced back, and this forcing process was going on until at one place in the line there opened up to view a log cabin and a cleared field enclosed by a rail fence. The Confederates on reaching this clearing kept religiously to the fencing for protection and went round the field like rabbits, but among all those in retreat there was one Confederate officer who disdained to seek shelter, and who had the temerity to climb the fence and cross the open field. He was a large, fine-looking fellow, and in that open field alone he looked to be ten feet high. The Union cavalry on reaching this field saw this man alone and began firing at him. The Union officer in command of the line coming up and seeing this wonderful bravery and self-control, ordered the men to cease firing. Probably at the same instant the men themselves were struck by such an unlooked-for performance and instantly every rifle was silent. The Confederate officer heard the order to cease firing, and while not more than one hundred yards away he deliberately faced about, saluted the Union soldiers with his saber, turned, and marched off the field at a pace slow enough to emphasize the dignity of the occasion, carrying with him as he went the cheers of the Union line.

"It would be remarkable for an officer not to be confident and brave when surrounded by brave men, ever ready to follow him; but the individuality of the Confederate officer, deserted as he was by all his men while under fire, surpasses any instance of the kind in the records of war."

Thomas A. Edison's Narrow Escape. — Thomas A. Edison's love for *The North American Review* nearly caused his death once. He tells the story as follows:

"It was years ago, when I was a telegraph-operator in one of the smaller Western cities. I was a great reader every spare moment I had, and as my salary was small, I used to buy many books at auction. One day I found a veritable bargain—a whole stack of old *North American Reviews* for $2. That night the 'good-night' call came at 3 A.M., and I shouldered my package and went up the dark street at a pretty lively pace, for I was anxious to open and read the magazines. I heard a pistol-shot behind me, and

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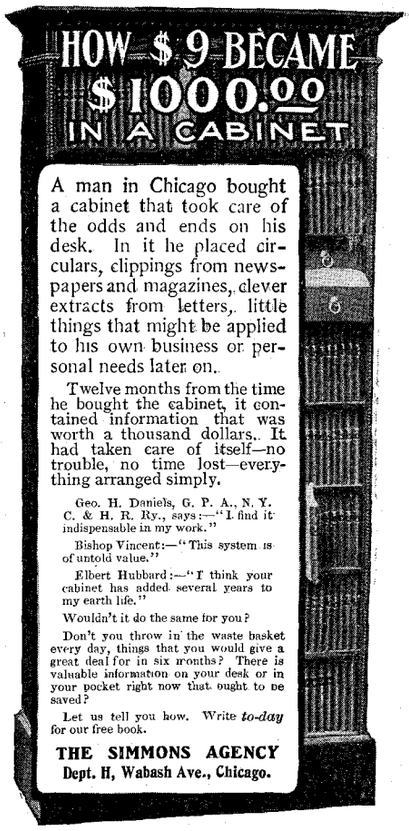

A man in Chicago bought a cabinet that took care of the odds and ends on his desk. In it he placed circulars, clippings from newspapers and magazines, clever extracts from letters, little things that might be applied to his own business or personal needs later on.

Twelve months from the time he bought the cabinet, it contained information that was worth a thousand dollars. It had taken care of itself—no trouble, no time lost—everything arranged simply.

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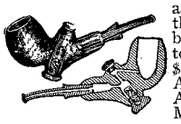

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something whizzed past my ear, nearly grazing it in fact. As I turned, a breathless policeman came up, and ordered me, in tones I did not fail to hear that time, to drop my bundle. Evidently, hurrying along the dark alley-way with my large bundle, I did look a suspicious character. I stopped and opened my package. The policeman looked disgusted. 'Huh,' he said, 'why didn't you stop when I told you to? If I'd been a good shot, you might 'a got killed.'"

MORE OR LESS PUNGENT.

A New Fish Story.—"Game wardens lead a strenuous existence, it is said, and I know that some of them have to be pretty shrewd to carry out the work for which they are appointed," said M. L. Ferguson.

"I was told a story in a little town out on the edge of the State the other day which bears out this statement.

"A game warden found a man spearing pickerel through the ice. At the side of the little shanty in which the fishing was done lay a large pickerel. The game warden stole to the hut and threw open the door.

"'Did you spear this pickerel?' he asked.

"'I did that.'

"'Did you know it is against the law?'

"'Well, you see that fish isn't dead,' was the assured response. 'I have been spearing catfish, and that pickerel kept getting in the way. I had to jab it lightly and lay it on the ice until I finish fishing. Then I will put it back.'

"The game warden walked off."—*Milwaukee Sentinel.*

A Matter of Stripes.—A small boy from the North who was visiting a relative in one of the Southern States where convict labor is employed in public improvements became very interested in the men and their black and white striped clothes. One day he went to a circus and for the first time in his life saw a zebra.

"Oh, auntie," he cried, "look at the convict mule!"—*Lippincott's Magazine.*

His Parting Shot.—"Mr. Spoonamore," she said with cutting scorn, "I wouldn't marry you if you were worth a million dollars. Is that plain enough?"

"No; it flatters," he replied.

For he was gazing despairingly at her portrait on the mantel.

Then he took his hat and his departure.—*Chicago Tribune.*

A Lively Animal.—He was a good-natured German and his face fairly beamed as he walked into a drug store. The first thing that caught his attention was an electric fan buzzing busily on the soda counter. He looked at it with great interest and then turned to the clerk.

"Py golly!" he said, smilingly, "dat's a tam'ed lifly squirrel vot you got in dare, ain't id?"—*Lippincott's Magazine.*

Sorry He Spoke.—"Gloves," remarked Groucherly, as he laid aside his paper, "have only been in use about 1,000 years."

"I thought," rejoined Mrs. Groucherly, "that mine were somewhat older, but perhaps I may be mistaken."—*Columbus Dispatch.*

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In all the newest and most approved designs, may be selected at THE GORHAM WARE-ROOMS.

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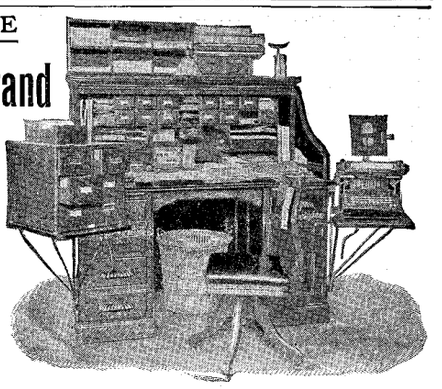
The Swinging Typewriter Stand



is one of those invaluable inventions which make an office man wonder how he ever got along without them. Attached to either or both sides of the desk, it swings the typewriter, card index, or reference file around just where you want them, and swings them back out of the way when you are through.

Look at the illustration and you'll appreciate at once the ease and utility of the idea. Gives one-third more desk room, saves time, space, and money. When you've read the little descriptive book and learned how little they cost, you'll not be satisfied until you've seen and tried the Swinging Typewriter Stand.

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Chicago Solar Light Co., Dept. B. Chicago.

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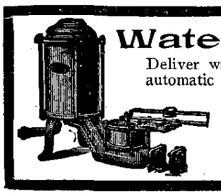

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Current Events.

Foreign.

RUSSO-JAPANESE WAR.

April 8.—The Russian fleet under Admiral Rozhdestvensky passes Singapore and enters the China Sea. Japanese scout cruisers are in touch with the Russians, altho Togo's whereabouts are unknown.

April 9.—The opinion is expressed that the Russian ships at Vladivostok would be ordered to sea, thus threatening Admiral Togo in the rear. Russia learns that Japan will demand an indemnity of $500,000,000.

April 10.—The fleet that passed Singapore is said to be under command of Rear Admiral Enquist; Admiral Rozhdestvensky and four battle-ships are missing, and the Russian admiralty declares it knows nothing of his whereabouts. Several Russian officers, according to reports, have been publicly disgraced for cowardice at Mukden.

April 11.—Admiral Enquist's war-ships are reported to be anchored off the Anamba Islands. The Japanese close the port of Kelung, Formosa; this is taken to indicate that the Japanese may use it for a naval base. Japan is pouring fresh troops in Manchuria; it is reported that she plans to have a million men in the field before fall. Russian reports say that Japanese forces are advancing northeastward to cut the railroad to Vladivostok.

April 13.—The entire Russian fleet is sighted eastward of Saigon, sailing northeastward toward Formosa. Cavalry skirmishes are frequent in Manchuria. The Japanese report that the Russians are continually strengthening Vladivostok; the army of defense is said to number 100,000 men, and the port is provisioned for a siege.

April 14.—German reports indicate that Rozhdestvensky's squadron is off the Cuyos Islands, a part of the Philippine group. The Russian hospital ship *Orel* arrives at Saigon to take on board coal, provisions, and medical supplies. It is reported that the main body of the Russian land force that retreated east after the battle of Mukden has reached Kirin.

RUSSIA.

April 13.—St. Petersburg despatches say that the Czar has created a commission to provide for peasant reforms.

April 14.—The Russian Minister of Finance announces to a deputation of workmen that reforms in the labor laws are being prepared.

OTHER FOREIGN NEWS.

April 8.—Four hundred persons are killed or wounded by the collapse of a reservoir near Madrid.

The Newfoundland Lower House adopts a rigid bill for the exclusion of American ships from Newfoundland fisheries.

Reports from India show that about 13,000 lives were lost in the recent earthquakes.

April 10.—Dr. J. H. Hollander reaches Santo Domingo, where he will investigate the Republic's liabilities.

April 11.—Advices from Venezuela say that President Castro's reply to the United States is a flat refusal to arbitrate the pending dispute.

April 12.—Under the terms of the commercial treaty being negotiated between Germany and Morocco, Germany, it is said, will gain all the most favored nation guarantees in Morocco.

April 13.—The Premier of Newfoundland inserts a clause in the anti-American fishing bill, reserving power of suspension, which, he says, would be necessary were the Bond-Hay treaty ratified.

April 14.—The body of John Paul Jones is unearthed in Paris.

Domestic.

April 8.—The President arrives at Fort Worth where he is heartily welcomed.

South American governments complain to Secretary of War Taft that alleged discrimination in rates by the Panama Railway and combinations with the Pacific Mail and other steamship lines have made competition of other lines impossible and has restricted the direct trade with the United States.

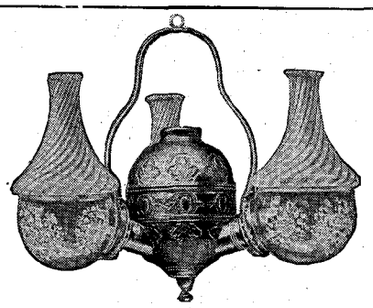
April 9.—Six hundred sailors belonging to the North Atlantic squadron desert at Pensacola.

April 10.—The Supreme Court decides that the right to trial by common law jury exists in Alaska.

Commissioner of Corporations Garfield arrives in Kansas, where he will begin the work of investigating the Standard Oil Company.

John D. Rockefeller, according to reports, has given $200,000 to the American Baptist Missionary Union.

J. H. Hyde and W. H. McIntyre, of the Equitable Life Assurance Society, are seeking to intervene



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in the suit of Franklin B. Lord, a stockholder, for an injunction to restrain the officers of the company from carrying out the mutualization plan.

April 11.—In correspondence with Senator Hansbrough, Secretary of the Treasury Shaw defends the "drawback" on Canadian wheat.

April 12.—The Executive Committee of the Panama Canal Commission holds its first meeting in Washington; the members decide to abolish preferential freight rates on the Panama Railroad.

The Prudential Committee of the American Board of Foreign Missions declares that Mr. Rockefeller's gift of $100,000 could not be legally returned, and the objections of the protestants are not sufficient to warrant such action.

April 13.—Several hundred Democrats attend the Jefferson Day banquet in New York, at which addresses are made by Alton B. Parker, Mayor McClellan, Senator Newlands and others. At Chicago, William J. Bryan and Mayor Dunne advocate a platform based on the government supervision of railroads and control of other public utilities.

The Grand Jury investigating the beef trust in Chicago returns two indictments against two men, but the names of the accused are kept secret.

April 14.—President Roosevelt arrives at Colorado Springs on the way to his hunting camp.

CHESS.

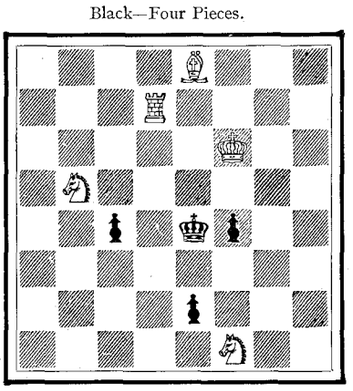
[All communications for this Department should be addressed: "Chess-Editor, LITERARY DIGEST."]

Problem 1,054.

J. VIZELAAR, AMSTERDAM.

(*Tijdshrift van den Nederlandschen Schaakbond.*)

Black—Four Pieces.



White—Five Pieces.

4 B 3; 3 R 4; 5 K 2; 1 S 6; 2 p 1 k p 2; 8; 4 p 3; 5 S 2.

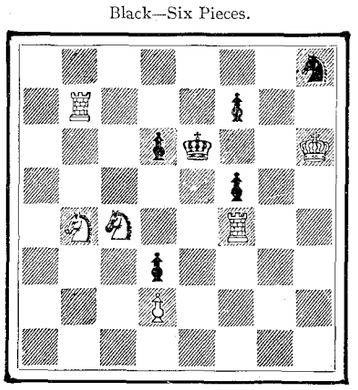
White mates in two moves.

Problem 1,055.

Composed for THE LITERARY DIGEST by THE REV. GILBERT DOBBS, NEW ORLEANS,

Dedicated to MURRAY MARBLE.

Black—Six Pieces.



White—Six Pieces.

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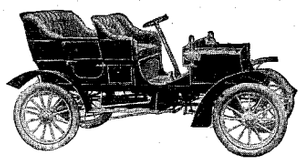

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Solution of Problems.

No. 1,048. Key-move: R—K 4.

No. 1,049.

1. Q—Q R 6 / K x Kt (Q 4) 2. Kt—K 6 ch / K—K 5 3. P—Q 3, mate
1. ..... / K x Kt (B 4) 2. Kt—K 2 ch / K—K 5 3. P—Q 3, mate
2. ..... / K—Kt 4 3. Q—K R 6, mate
1. ..... / P x Kt (Q 4) 2. Kt—Q 3 ! / Kt—B 4 3. P—Q 6, mate
2. ..... / Kt other 3. Q—K Kt 6, mate
1. ..... / P x Kt (B 4) 2. Kt—B 3 ! / Kt any 3. Q mates
1. ..... / Kt—B 4 2. Q—Q 3 ch / K x Kt (B 4) 3. Kt—K 6, mate
1. ..... / Kt—B 5 2. Q—K Kt 6 ch / K x Kt (Q 4) 3. Kt—K 6, mate
2. ..... / K x Kt (B 4) 3. Kt—K 2, mate

Solved by M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; W. Runk, Highland Falls, N. Y.; R. H. Ramsey, Germantown, Pa.; Dr. J. H. S., Geneva, N. Y.; the Rev. J. G. Law, Walhalla, S. C.; B. W. La Mothe, Stratford, Conn.; S. W. Bampton, Philadelphia; the Rev. W. Rech, Kiel, Wis.; the Rev. L. Bähler, Mariaville, N. Y.; A. Heine, Parkersburg, W. Va.; N. D. Waffle, Salt Springville, N. Y.; E. A. C., Kinderhook, N. Y.; W. G. Hosea, Cincinnati; "Clejor," New York City; J. P. S., Collegeville, Pa.; B. Alten, Elyria, O.; O. C. Pitkin, Syracuse, N. Y.; L. R. Williams, Omaha; the Rev. S. M. Morton, D.D., Effingham, Ill.; W. T. St. Auburn, Grossepointe Farms, Mich.; C. H. Schneider, Decatur, Ind.; J. E. Wharton, Sherman, Tex.; G. Patterson, Winnipeg, Can.; W. M. P. Mitchell, Cambridge, Mass.

1,048: "Twenty-three," Philadelphia; L. Goldmark, Paterson, N. J.; J. G. Overholser, Balfour, N. Dak.; J. H. Cravens, Kansas City; Russell, Germantown, Pa.; Z. G., Detroit; H. E. Hawkey, Poughkeepsie, N. Y.; W. E. Hayward, Indianapolis; A. Regenbrecht, Peters, Tex.; P. Stromme, Minneapolis; C. F. Derr, Danville, Pa.; Lyndon, Athens, Ga.; M. Wisner, Norris, Mont.; J. K. Curzon, Auburn, Neb.; the Rev. B. G. White, Jacksonville, Fla.; T. V. Noland, Gulfport, Miss.

1,049: R. H. Renshaw, University of Virginia.

Comments (1,048): "A clever idea marred by duals"—G. D.; "Very fine"—F. S. F.; "Neat, tho easy"—W. R.; "Beautiful"—R. H. R.; "Very good, I found it harder to solve than the average 3-er"—B. W. L. M.; "Rather easy; but interesting"—S. M. M.; "Very nice"—"23"; "A fine collection of pure mates"—L. G.; "More unusual than abstruse"—J. G. O.; "*So hold, und schoen, und rein*"—J. H. C.

1,049: "Fairly good, tho the key seems obvious"—G. D.; "A very interesting study"—F. S. F.; "Very fine"—W. R.; "Classical. Excels '38 in beauty, economy, and construction, and ranks fully as high in difficultness. Assuming that they are equal in originality, I would place '49 first"—R. H. R.; "Charming"—J. H. S.; "Not so difficult as '38; but more pleasing and piquant"—B. W. L. M.; "Superior to '38, if difficultness is an element of superiority"—E. A. C.; "An unusually fine problem"—S. M. M.; "The position of the Q is implicative of the Key, which spoils the problem"—L. R. W.; "A royal battle of the Kts; very fine"—L. H. B.; "It cost me more study than any you have given us in a month"—J. E. W.

1,048, altho many solvers found it easy, proved to be a snare and delusion to many. All sorts of moves were tried. The defense generally overlooked is 1 P—Q 5. One ingenious solver sent 1 R—B 5. The defense is 1 Kt x B 2 Q—B 7 ch / K—K 3.

In addition to those reported, M. Wisner, Norris, Mont., W. F. Dunaway, Peckardsville, Va., got '46; J. R. Bevan, Rutherford, N. J., '46, '47; B. G. W., '47.

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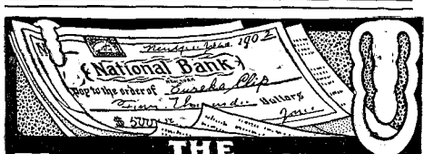

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Janowski Beats Marshall.

After the finish of the Marshall-Janowski Match, M. Nardus, a former member of the Manhattan Chess-Club, New York, offered a special prize of 500 francs for one game, to be played by the experts, the winner to receive 300 and the loser 200 francs. The game was duly played on March 14, and resulted in a victory for Janowski.

Queen's Pawn Opening.

	JANOWSKI. *White.*	MARSHALL. *Black.*		JANOWSKI. *White.*	MARSHALL. *Black.*
1	P—Q 4	P—Q 4	18	P x P	B x Q P
2	Kt—K B 3	P—Q B 4	19	P—Kt 3	R—Q 3
3	P—Q B 3	Kt—Q B 3	20	B—K 5	Q—B sq
4	P x P	Kt—B 3	21	B x R	B x B
5	P—Q Kt 4	P—Q R 3	22	P x Kt	B—Kt sq
6	P—K 3	P—K 4	23	K—Kt 2	B—B 3
7	B—K 2	Q—B 2	24	Kt—B 4	B—Q 2
8	B—Q Kt 2	B—K 3	25	R R sq	Q—B 3
9	Q Kt—Q 2	B—K 2	26	Q R—Q sq	P—B 4
10	P—Q R 3	R—Q sq	27	Kt—Q 6	P—B 5
11	Q—B 2	Castles	28	Q—B 4 ch	K—R sq
12	Castles	Kt—K Kt 5	29	Kt—B 7 ch	R x Kt
13	P—K R 3	Kt—R 3	30	Q x R	P—B 6 ch
14	P—B 4	P—K 5	31	K—Kt sq	P—R 3
15	Kt—Q 4	Kt x Kt	32	B—B 4	K—R 2
16	B x Kt	Kt—B 4	33	P—R 5	Resigns.
17	B—Kt 2	Kt—R 5			

The Napier-Mieses Match.

Notes from The Saturday Review, London.

Napier and Mieses have finished a ten-game match, each scoring five games.

The following game, the eighth, is certain to rank as a Chess-curiosity. Mieses has made a special study of this opening; indeed, he is the only Master who ventures to play it in tournaments. As the Opening was played by arrangement, there is not even the excuse of surprise for losing a game in fifteen moves.

Danish Gambit.

	NAPIER. *White.*	MIESES. *Black.*
1	P—K 4	P—K 4
2	P—Q 4	P x P
3	P—Q B 3	P x P
4	B—Q B 4	.....

So far the moves were by arrangement.

4	.....	Kt—Q B 3
5	Kt x P	B—Kt 5
6	Kt—K B 3	Kt—K B 3
7	Castles	Castles
8	B—K Kt 5	B x Kt
9	P x B	P—K R 3
10	B—R 4	P—K Kt 4
11	B—K Kt 3	Kt x P

Is a Master one who defies principles? An ordinary player would have been quite content with being a Pawn to the good, and would have proceeded to develop his pieces by P—Q 3 with an eye for Kt—K 4 as soon as possible. Instead, Black not only leaves his Q-side undeveloped, but irretrievably compromises the K-side for the sake of another Pawn. All of which goes to show that the judgment of Masters is not infallible.

12	Q—Q 3	Kt x B
13	Q—Kt 6 ch	K—R sq
14	Q x P ch	K—Kt sq
15	Kt x P	Resigns.

Intercity Chess Match Won by Philadelphia.

The telegraphic Chess-match between the Chicago Chess and Checker Club and the Franklin Chess-Club of Philadelphia was adjourned with four games to be adjudicated by Dr. Lasker, the referee, and the score standing 8½ to 3½ in favor of Philadelphia. The score:

Philadelphia.		*Chicago.*	
Morgan	1	Eppens	0
Bampton	½	Lee	½
Shipley	*	Cravens	*
Voight	*	Phillips	*
A. K. Robinson	1	Brown	0
Reichhelm	0	Parke	1
Martinez	*	Uedeman	*
Reed	1	Taylor	0
Stadelman	1	Sonnenshein	0
Kaiser	1	Pardee	0
Elson	½	Medinus	½
Young	0	Madsen	1
Roeske	*	Jelinek	*
Grootz	1	Jones	0
Ferris	½	Wilcox	½
D. S. Robinson	1	Kemeny	0

*Games to be adjudicated.

The final score is Philadelphia 10½; Chicago, 5½.

Frank J. Marshall has challenged Dr. Tarrasch to play a match of eight games up, for $500 a side. Dr. Tarrasch is undoubtedly the strongest player in Germany and one of the very greatest Masters in the world. While in Berlin, Marshall played 32 games simultaneously against the strongest members of the Berlin Chess-club, winning 22, losing 4, drawing 6.

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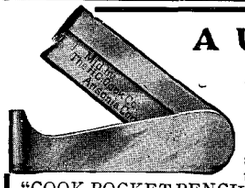

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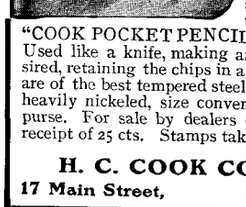

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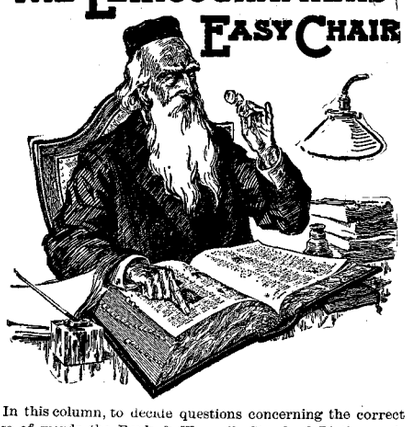

In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

"W. L.," West Point, Nebr.—"What is Mrs. Chadwick's *Bertillon*, which I see has recently been taken?"

"W. L." evidently refers to the system of measurements originated by Alphonse Bertillon, the French anthropologist. The "Bertillon system" is "a record embracing the personal characteristics and measurements, used as a means of identification, especially when applied to criminals."

"F. A. T.," Moline, Ill.—"Is there authority for the pronunciation of the name *Ulysses* with the accent on the first syllable?"

In English the accent is on the second syllable, "U-lys'ses."

"L. R.," Osceola, Mo.—We do not know the name "Modesca" about which you inquire and therefore can not supply its significance.

"J. C. W.," Chester, Pa.—"Is it incorrect to use 'and' in ordinal numbers such as 'the one hundred and twentieth book'?"

It is not considered so, inasmuch as it is sanctioned by the preponderance of usage and is employed in cardinal numbers.

"E. F. B.," Weatherford, Tex.—"Please pronounce the following names for me: Linevitch, Kuropatkin, Nogi, Nodzu, Oku, Togo, Sakharoff, Hammurabi, Tel-el-Amarna, and Ritschl."

Linevitch=lin-ay"vitch' (the "i" in the first syllable is equal to "i" in "pin").
Kuropatkin=koo"ro-pat'kin (the double "o" in the first syllable of the respelling has the sound of "oo" in "woo" and the "a" in the third syllable the sound of "a" in "arm").
Nogi=no'gi' (the "g" is hard as in "go" and the "i" has the sound of "i" in "machine)".
Nodzu=no"zoo' (pronounce the "o" as in "no").
Oku=o"koo' (pronounce the "o" as in "no").
Togo=to"go' (pronounce the "o" in both syllables as "o" in "no").
Sakharoff=sa-ka'rof (both "a's" in this word are equal to "a" in "arm," and "o" to "o" in "not").
Hammurabi = ham"mu-ra'bi (both "a's" should be pronounced as "a" in "arm," "u" as in "rule," and "i" as in "pin").
Tel-el-Amarna=tel"el-a-mar'na ("el" as in "sell"; both "a's" as "a" in "arm").
Ritschl=rit'shel (pronounce the "i" in the first syllable as "i" in "pin" and "e" in the second syllable as "e" in "moment").

"C. S. S.," New York.—"Does not 'two pairs of pants' really mean 'four pair of pants'? Which is correct, 'two pairs of trousers' or 'two pair of trousers'?"

The word "pair" means "a single thing having two like parts dependent on each other for a common use," as a pair of scissors, a pair of spectacles, or a pair of trousers. "Two pairs of pants" does not mean "four pair of pants," but two pairs only. Do not say "two pair of trousers;" say rather "two *pairs*."

"H. G. H.," Kewanee, Ill.—"How is *Les Misérables* pronounced, and what is the meaning of the phrase?"

These words are French and form the title of a novel by Victor Hugo. They are pronounced "lay mee'zay'rah'bl." Idiomatically translated the title in English would be "The Wretched."

"J. J. C.," Maloy, Ia.—"Is 'of' the proper preposition to use in the following quotation: 'Man's love *of* nature?' Should it not read: 'Man's love *for* nature'?"

Either is correct.

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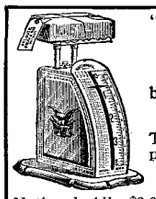

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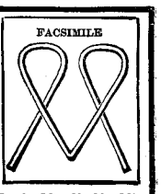

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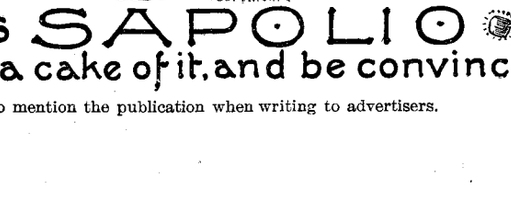

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TITLE	AUTHOR
FAGAN (1st Prize)	Rowland Thomas
MANY WATERS (2d Prize)	Mrs. Margaret Deland
IN THE PROMISED LAND (3d Prize)	Raymond M. Alden
Rasselas in the Vegetable Kingdom	Mrs. H. L. Pangborn
The Golden Egg	Ellen Duvall
The Best Man	Edith Wharton
Paradise Ranch	Gouverneur Morris
The Golden Age of Poincarré	Stanhope Sams
The Dissembler	Mabel Herbert Urner
The Haunted Bell	Herminie Templeton
Chains of Darkness	Edith Larabee Lewis
The Two-Gun Man	Stewart Edward White
A New Light	M. S. Kelly
The Rhyme to Porringer	James Branch Cabell
The Village Child	Jeannette Lee
Mr. Chadwick's Trial Balance	Thomas Jackson
The Dragon-Painter	Mary McNeil Fenollosa
The Unearned Increment	Frederick Trevor Hill
Strone's Southerner	Charles Warren
A Study in Values	Emma Kaufman
A Belated Conscience	Florence Converse
Cecilia	Theodosia Garrison
Lottridge	Ray Stannard Baker
The System of Haddon-Brown	David Lloyd
Chance	L. C. Hopkins
The Valley of Sunshine and Shadow	Rowland Thomas
The Chief, the Child and Mickey Sweeney	Lincoln Steffens
Keepers of the Gate	Dr. W. Lowndes Peple
The Telegram	Robert L. Beecher
The Strategy of Shorty	Rex E. Beach
The Atavism of Abimelech	Frank N. Stratton
M'Liss's Child	Ella Higginson
Victory	Helen Palmer
Georgia	John Luther Long
A Woman Laughs Last	Gordon Wilson
Fisherman's Luck	Jeannette Lee
Our Buzzitski	W. S. Dunbar
Children of Eden	Elmore Elliott Peake
The Meddler	Robert McDonald
The Daughter of the Factory	Washington Gladden
Paths of Flame	Alvah Milton Kerr
The Letter Written and the Letter Sent	Mabel Herbert Urner
Across the Boundary	Henry Wysham
The Other Kind of Greatness	Ella Higginson
The Casting Out of Adoniram Goforth	Alice MacGowan
Of the Honor of the Dorans	Jas. Gardner Sanderson
But as Yesterday	George Hibbard
My Father's Brother	John Farewell Moors
A Woodland Heritage	Alta Brunt Sembower
Billy Boy	John Luther Long
Sailormen	Stephen French Whitman
The Fog Maiden	Cloudesley Johns
The Spring by the Water Tank	George L. Teeple
Politics and Little Pigtails	Viola Roseboro
A Frost-Nipped Romance	Alta Brunt Sembower
On the Roof of the World	Arthur S. Pier
"Daown in Missouri"	Marianne Gauss
The Donaghue Luck	Kate Jordan
Arms and the Woman	Rex E. Beach
The Goddess of the Car	Katharine A. Whiting
Forsaken Mountain	Samuel Hopkins Adams
The Middle Ground	Edwin Balmer
How Snorts Climbed Sourdough	Alfred E. Dickey
Elizabeth	Charlotte Lee Barrows
On the Face of the Waters	Jeannette Lee
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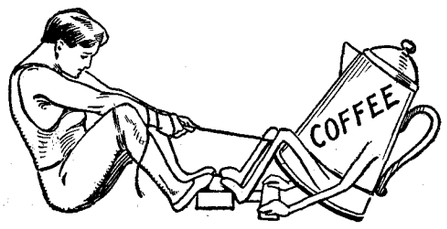

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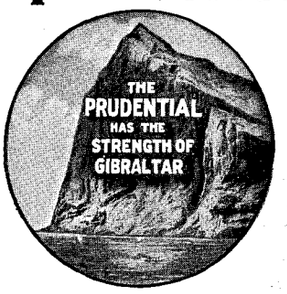

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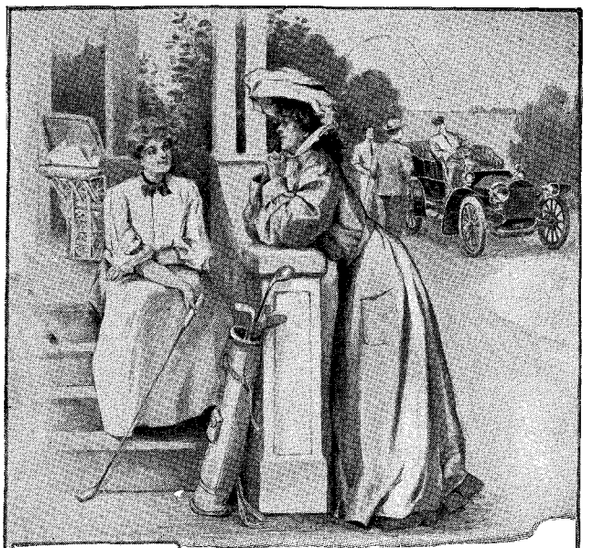

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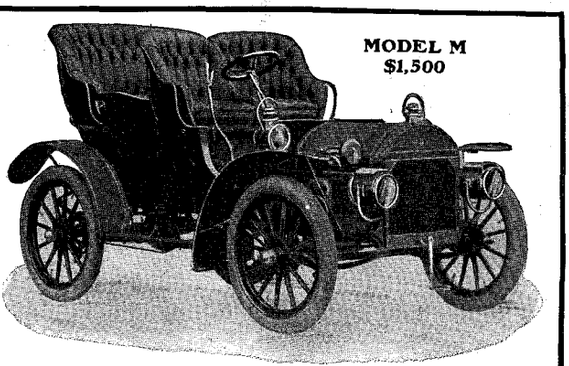

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